

# THE AMERICAN UNIVERSAL MAGAZINE.

No. X.] MONDAY, APRIL 17, 1797. [VOL. II.

(With a Portrait of GENERAL BUONAPARTE.)

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THE  
AMERICAN  
UNIVERSAL MAGAZINE.

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T O  
READERS AND CORRESPONDENTS.

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**T**HE "HYMN TO THE GUILLOTINE," we suppose was intended to give us the Horrors; we would retaliate and inform our gentle correspondent, that several first rate mechanics in London, are employed in manufacturing that vindictive machine, both for home consumption and to carry on a lucrative trade with America.

Several attempts in verse not reaching mediocrity, are inadmissible.

A number of poetical favours will be attended to, as soon as possible.

If the correspondent who wishes for a "VIEW OF MOUNT VERON," will favour us with an accurate drawing, we shall be ready to engrave it.

Our Mathematical correspondence is unavoidably delayed from the difficulty of procuring the necessary figures.

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E R R A T T A.

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Vol. II. Page 47—Line 35—for the read tho'.

Line 46—for overwhelm'd read o'erwhelm'd.

48—Line 37—for These read Huge.

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AMERICAN UNIVERSAL MAG.



GENERAL BUONAPARTE.

*From a Print in the French Exhibition, Philad?*

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THE  
AMERICAN  
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APRIL 17, 1797.

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ORIGINAL MEMOIRS  
OF  
BUONAPARTE.

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(With a PORTRAIT.)

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RAISED by a concurrence of the most extraordinary, but not unforeseen events, from the thralldom of ages and inspired by the most sublime motives, that influence man in every state of life, the French nation, has presented in the course of eight years, examples of the heroic and social virtues, that throw a shade over the glories of all ancient modern history; in every province of politics she has given great lessons; her revolution must live an eternal monument of the certain issue of oppression; the evils flowing from inordinate confidence and power placed in individuals; but, above all, she has presented to the grateful wonder of mankind, the superiority of a free people, united and animated by the spirit of liberty, over the most formidable combinations, actuated by the lust of dominion and injustice; but the transcendency of her example consists no less in her successes, than in the great men, which in unceasing procession, and with progressive greatness her revolution has brought forward from the obscure walks of life, to accomplish the vast work of her liberties, to repel and overcome the natural and artificial force of seventeen sovereign powers, the most formidable on earth.

These wonderful events that only appear amazing upon deep reflection and comparison, because they are familiar, and pass as it were before our eyes, cannot be separated from the memoirs of that galaxy of genius, who have been the principal characters in their accomplishment. Viewing far back the splendid achievements beyond all prior history in Belgium; on the Rhine, in Flanders and Holland; we survey the hoary veterans overcome, with mixed emotions of surprise and admiration. And looking to the sightless summits of the reverend Alps, the imagination is precipitated from its lofty heights like a torrent upon the verdant and classic vales of Italy. Here contemplation traces with slow and solemn step those paths where sovereign Rome reared the vast power that swayed the world, and that until the present period left man confounded in admiration of its former greatness, to the oblivion of the sacrifices by which it was acquired.

But here the talents of a Cæsar, nor the hardihood of a Hannibal no longer fix the attention, "their glories all fade," and Italy and mankind confess a genius superior to the boasts of antiquity in Napolitano Buonaparte.

This General was born in 1767 near Ajaccio, in the district now called the department of Liamone, in the south of the island of Corsica; it was in the year of his birth that Genoa made a formal cession of that island to the French monarchy. His father, however, under all the severities to which the Genoese aristocracy had exposed the Corsicans prior to the cession, and afterwards under the French administration, had been so fortunate as to preserve the patrimonial land to a considerable extent, and without assuming any of the vain distinctions of the world, was respected for the virtues which he displayed himself, and no less for the virtues and promising talents of his sons, of whom, besides the conqueror of Austria, in Italy, he had three others, one of whom is a commissary of war in the army with his brother.

The Marquis of Marboeuf was governor of Corsica on behalf of France for several years, and through the discernment of that able man it was, that young Buonaparte was placed in the celebrated artillery school of La Fere; where he studied the military art until the commencement of the Revolution, whereupon he returned to the favourite scenes

of his infancy, and was there called into public life, by the voice of his fellow-citizens, who elected him commandant of the national guard at Ajaccio.

The style of his official and epistolary correspondence, and the deep knowledge of mankind displayed in his writings and his measures, sufficiently indicated his attachment to the laborious studies of military science, had not engrossed his mind to the prejudice of the great essentials to perfect a hero; but it is among the most distinguished traits of his character that he preserves in the midst of his unequalled triumphs, a frankness and even affability, among every rank of the army he commands; and an unaffected simplicity of manners which would persuade an observer that he is unconscious of his own greatness, that no passion occupies his soul but a love of Liberty; unless it is the warmth of his affection for his compatriot generals, and admiration of the bravery of the humblest individuals of the army. In the early stage of the Revolution his attachment to republican principles had manifested itself, and drew upon him the inveterate hatred of Paoli; he was one of those men of stern virtue who, in March 1793, chose rather to abandon his native land, than remain an indifferent spectator of Paoli's treason; he entered the republican army, and at the head of a hardy phalanx of Corsicans, partook of the hardships and the glory of the siege of Toulon, when he was speedily appointed to the command of the artillery, and contributed by his professional skill and perseverance to the recapture and precipitate flight of the enemy from that place.

After the fall of Robespierre, he incurred in common with all his Corsican comrades the stigma of an incorrigible Jacobin, and with a view to disgust him, since neither vice nor crime could be attached to his whole course of conduct, he was appointed General of Brigade in the infantry, only that he might be removed from the artillery, of which he had then the command, and to which he was most devoted from habit and inclination.

Conscious of the slight—of the injustice, which, in this ungracious form declared him a suspected man, he repaired to Paris, and solicited permission to resign this rank in the infantry, and to set out for Constantinople, where he purposed to serve the interests of the republic in the Turkish army.

The Committee of Public Safety was at that time composed of many men who earnestly rejoiced at this request, and were eager that it should be granted; it is reasonable to infer, however, that there were others who had formed a different estimate of his utility and character, since it so happened that he was neither formally struck off from his rank in the army, nor had he received more than a dilatory promise of a future answer on the subject of his solicitation, when the popular insurrection took place in October 1795. In this convulsion, those who had been inimical to Buonaparte were abridged of their former power, and those who succeeded to the public confidence, appointed him to the command of the Republican troops in the capital and its neighbourhood: their foresight was compensated by the fidelity, the address and intrepidity which he displayed, and the success which attended his measures; he quelled the insurrection;—and owing to the excellence of his disposition, and the confidence reposed in him, without that violence which had signally characterized the former convulsions of the revolution; he was thereupon appointed commander of the army of the interior, in which station he remained at Paris till March 1796; when the talents which he had displayed united him in the bonds of friendship with the kindred genius of Carnot, through whom he was appointed to the command of the army of Italy, where he has realized all that has been predicted of him; in less than a year he has annihilated five armies, led by the greatest and most experienced generals, and composed of the hardest and best disciplined mercenaries of Europe; he has planted a new Republic on the ruins of Bigotry and Tyranny in Italy;—he has disconcerted a secret combination between the King of Sicily, the Pope, the Venetians, and the Emperor of Germany, and deprived the latter of an immense revenue annually dissipated in Germany;—he has expelled the British from Italy, and shut up the ports against their trade;—he has maintained his army in the country of the enemy, and enriched his own with the rare and precious monuments of Literature, Science, and the Arts, and notwithstanding the envy that ever follows in the steps of extraordinary merit, he retains what Marshall Saxe declared to be the best test of a great General, the respect of enemies along with the admiration of the world.

NATURAL AND MORAL PHILOSOPHY  
FAMILIARIZED. No. VI.

## REFLECTIONS ON THE SEEDS OF PLANTS.

**T**HE vegetable kingdom, to an attentive observer of the works of God, is a school where he learns the profound wisdom, and unlimited power of that Supreme Being. Though we were to live an hundred years upon earth, and could devote every day to the particular study of one plant, there would still remain, at the end of that time, many things we either did not observe, or were not capable of perceiving.—Let us reflect on the production of plants: Let us examine their interior construction, and the formation of their several parts: Let us consider the simplicity and variety of them, from the blade of grass to the highest oak: Let us try to learn the manner in which they grow, in which they propagate, in which they are preserved, and the different uses they are of, to men and animals. Each of these articles will sufficiently employ the mind, and make us sensible of the infinite power, wisdom, and goodness of the Creator. We shall every where discover, with admiration, the most astonishing incomprehensible order, and the most excellent design. Though we were to know no more of plants, than those phenomena visible to the eye; though we were only to know that a grain of corn sown in the ground, shoots first a root down into the earth, and then shoots upwards a stem, which bears blossoms, branches, leaves, and fruit; and wherein are contained the seeds of new plants: This alone would be sufficient to prove the wisdom of the Creator. Let us consider for once, with attention, all the changes which a grain of wheat goes through: We sow it in the ground at a certain time, that is all we can do. But what are the operations of nature, after we have thus left it to itself? As soon as the earth supplies it with sufficient moisture, it swells and bursts open the outer coat, which had till then concealed in it the root, the stalk, and the leaves. The root pierces through, and sinks deep into the earth; and prepares nourishment for the stem, which makes efforts to rise even with the earth. When it has arrived at this, it grows by degrees till it has attained its proper height. It opens its leaves, which at first are white, then yellow, and at last tinged with green.—If we confine our observations to this grain of wheat alone, which is so necessary to our subsistence, what wondrous wisdom do we



not discover in it ! As soon as the outer skin is burst, and the root has shot into the earth, the stem ventures to spring up in the form of a very slender stalk ; yet weak as it appears, it is already strong enough to bear the intemperance of the seasons. By degrees it grows up, and becomes an ear of corn, the sight of which is so pleasing to mankind.—The wheat is inclosed with leaves, which serve as a coat for it, till it is strong enough to break through them, and is armed with points to defend it from the birds.

The fields of corn ought naturally to make us remember those fields where God lays up another seed. The human bodies deposited in the earth, are as seed sown, whose destination is to grow, and ripen for the harvest of eternity. We had as little reason, on looking at a grain of wheat, to expect it to produce an ear of corn (though the essential parts of it were in the grain), as we have to believe that our bodies, reduced to dust, will one day become glorified bodies.

The time will come, when the seed will burst forth. My dust will be raised again, and I shall live through Jesus Christ. My body must decay and turn to dust, but I shall not be eternally in the grave. My soul shall rest, after the labours of this life in the bosom of my God. The eye hath not seen, neither hath the ear heard, any thing on earth equal to such salvation.

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TO THE EDITOR OF THE AMERICAN UNIVERSAL  
MAGAZINE.

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SIR,

**B**EING a country subscriber, your Magazine of the 6th ultimo, did not come to hand until yesterday : On taking a cursory view of it, I found a small note addressed to you, with the initials of my name, (see page 348). I should not have noticed it on that account, but certain circumstances happening so 'a propos' to the contents, induces me to believe it relates to the conduct of a certain person, who I once thought worthy the epithet FRIEND, who is in the predicament there alluded to, it being no secret in my neighbourhood, where several of your numbers are dispersed, they suppose me the author.

Now, as I disavow being either the writer or amanuensis of the said note ; and as it requests an answer to the query 'whether seeking for another wife, implies any want of

affection for his departed rib, I will therefore endeavour to give an ingenuous, if not an ingenious reply thereto. I think it is no mark of disrespect, or want of affection to seek for another to supply her place, provided he makes a judicious choice: We are told "seek and ye shall find, knock and it shall be opened unto you;"—But to knock at every door, and when admittance can be gained, to start off without letting your errand be known, is certainly rude in your polished city. On the other hand—If one of your citizens in search of a substitute for his lost rib, should take a tour in the country, and there meet with a healthy, handsome country lady, in the bloom of life—become enamoured with her charms—openly declare himself her lover—pursue the object of his wishes with unremitted ardour, and with an enthusiasm only comprehended by lovers, intreat her consent, and will take no denial—give a written, as well as verbal promise of marriage—request her parents' consent—appoint the Hymenial day, and even invite his friends to the celebration of the nuptials.—I say, should such a person on his return to the city, commence another courtship, forsaking the lady in the country without being able to offer the least apology for his conduct, may not the traitor expect this sentence to be pronounced against him by all the fair—"Depart from me, you worker of iniquity," as it not only implies a want of affection for his departed rib, but a violence on the dignity of the sex generally, and deserves a coat of tar and feathers, more than any Misogamas in the United States; the one erring in theory, but the other in practice.

PHILO JUSTITIE.

April 14, 1797.

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*To the Editor of the American Universal Magazine.*

MR. EDITOR

**E**XCUSE me.—Pardon me ladies.—I have been abroad since: I was making the tour of the United States: I was spreading my 'not ce' thro' the other parts of the Union. I wished to give the ladies time to come forward. While I was electioneering in distant parts, I supposed the ladies here would make up their minds, and have their proposals published at my return.

Wishing to make my selection out of the largest number possible, it suited me to delay my reply: for I wish to choose out of a large assortment, I never, Monimia, bargain for the first commodity that offers.

I could never forgive myself, Monimia, if you should lose the opportunity of a husband, by waiting for me; and now give you notice to wait no longer; for you seem not to suit me. You call courtship and marriage "encountering the evils of life." If you intend to prove an evil of life, pray keep to yourself; I want no further connexion with you—and do you wish to be the evil of my life? I am determined to have nothing to do with you, Monimia. You attempt to ridicule my plan of getting a wife by advertisement, and mention deviating from custom as something criminal—Because it is uncouth. I do it. A philosopher is no slave of custom—he despises it. Would you have me to rush into every house in the city, and make love to every lady I can find there: This would do more violence to my delicacy than it did to yours to tell one your address. Sensible of your fineness, I gave you an opportunity to discover it, and you have managed it to a miracle. I left to you to devise the means of an interview, and there wants but one figure in your "note" to bring me to the very spot. I paid the highest compliment to your stratagem, and you have acted your part most dexterously—nay, what could be more arch than your assignation to meet in the state-house yard;

If we want a house, a clerk, a wet nurse, &c. we advertise, and where is the impropriety in advertising for a wife?—I know what you would be at—most ladies dislike love letters, for the same reason that you hate advertisements: You love courting 'tete a tete,' kissing, squeezing, &c.

Those sweet words, "exquisite endearments, supreme delight of souls, ardency of affection, involuntary emotion, poignant sensations of love, &c." satisfy me that you have a soul attuned to love: Just so I wish to be loved—this I call 'to love like a philosopher.'

Some would have been hurt at those scurrilous terms, "wretched irony, ridiculous composition, superficial understanding, poverty of soul, egotism, vanity, folly, &c." But for me, I am too well acquainted with the etiquette of courtship, to be provoked at that style. To me, those are musical sounds. Some of your novices would rave and fret to be called "dull genius, object of derision:" But I can bear any thing from a lady that implies YES. It is like you all; when you attract you repel. Coquettes seem to scorn what pleases them. The vulgar say 'flight my horse and buy my horse.' You affect to despise the article you have determined to possess.



I should not wonder you would hate and abuse me, if you really think me so old and so ugly, but I assure you, my "joints are not feeble, nor my head bald." Were I more disagreeable, I might have been more successful. The difficulty of acquisition confers merit; whereas cheapness offends. It is the flying game that gives the sport, and is pursued with eagerness; whilst the tame, obtrusive is neglected. "Nimium placui," not "moroseness" is the cause of my misfortune.

Hark! Intonuit sævum! Appollo villit aurem! or some friendly intelligencer, whispers in my ear, that this is some envious old bachelor who addresses me.—I beg to be excused, Sir; I never thought of marrying an old bachelor.

This explains the whole mystery. Such virulence from an old bachelor is not surprising. Does my success excite your envy. You wish to blast it, by representing your own hideous figure, your "bald head and tottering frame."—Are you afraid that I deprive you of your mistress? Or do you wish to make me hateful as yourself to the fair? Or is your malevolence roused, that I have hit upon a method so certain of success?

I beg grandmother Koræpoluetæ, to exercise a little patience: I hope it will not be irksome to her, at this time of life: Experience, I expect, has rendered it somewhat habitual before this æra. Fortune increasing daily, as it is calculated, I hope to be indulged with a little time: If mine increase as rapidly, at the age of "eighty-seven" I shall have, with a venerable respectability of PHIZ, a respectable fortune too, worthy to be cast at the feet of Koræpoluetæ.—One thing I hate you for—nothing but meanness would descend to promise obedience: Retract the obscene word. I hate obedience. I'll not be obeyed. I told you at first that I wish equality, and I still insist upon it. Woman shall never obey me—neither shall man!

J. S.

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## LABOUR AND LIBERTY.

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OF two brothers, one served the king; and the other toiled hard for his food. The former saying to the latter, "Why do you not serve the king, and get rid of your toil?" was answered, "Why do not you toil, and get rid of your slavery."

F 2

LA TOUR MAUBOURG AND BUREAU  
DE PUSY.

AS the names of the fellow-sufferers of general La Fayette, in the dungeon of Olmutz; LA TOUR MAUBOURG, and BUREAU DE PUSY, have been often mentioned in different publications, we think that some information relative to those gentlemen will not be unacceptable to the generality of our readers.

La Tour Maubourg, educated with general La Fayette, was also one of his most intimate friends. Although of illustrious birth, and possessed of a splendid fortune and estates, particularly privileged, he was one of the most ready to sacrifice all those advantages to the popular cause. — His being nominated deputy to the constituent assembly ONLY retarded his promotion to the rank of a field officer in the army, where he was justly and highly esteemed. His opinions in that assembly, were invariably dictated by the purest love of liberty and equality, and of public order, founded on submission to the laws. The jacobins began, among some troops stationed at Avignon, that system of disorganization, which soon after spread its dreadful ravages all over France; La Tour Maubourg hastened thither, and soon restored by his presence, military discipline, and by his patriotic firmness crushed all jacobinical factions. Every one agrees in the opinion of his disinterested character, superior to all the allurements of ambition, and his strict adherence to the principles of honour, have been, during the most violent storms of the revolution, so generally respected by all parties, that his conduct, his words, or his actions, not only were never in the least called in question, but even defied the slightest attempt itself. — And this is the man, who, adored by his wife, and six children, by four younger brothers and sisters, who consider him as a father, who, beloved and respected by his friends, by his colleagues, by his soldiers, has been upwards of FOUR YEARS dragged from dungeon to dungeon, and 'for more than two years has not set his foot out of that horrid cell, in which he is buried at Olmutz,' and

where he feels each day more and more the rapid decay of his former vigorous constitution, which is known to be almost destroyed by the barbarous persecution of a regular government, which can only reproach him with an active desire of seeing his country enjoying the blessings of Justice, Happiness, and Liberty.

Bureau de Pusy was an officer of engineers, of the most distinguished talents, and beloved for the amiable qualities of his heart and character, by all those who had any intercourse with him. The only personal advantage he gained from the revolution, was that of making patriotic sacrifices. Moderate in his political opinions, he was constantly attached to La Fayette and La Rochefoucault, who, though both perfectly democratical in their principles and sentiments, were so much the more jealous to maintain national laws and public order. The Constituent Assembly made choice of Bureau de Pusy, to execute the plan of the celebrated departmental division of France, and thrice called him to the Presidential chair, which he filled, when in February 1790, he received the first constitutional oath. Having joined the army in order to defend the Independence and Liberty of his country against the confederacy of Pilnitz, he was summoned in July 1792, to the bar of the Legislative Assembly, to give his evidence upon a ridiculous accusation laid to his charge for having carried an anti-constitutional message from La Fayette to Luckner. By the letters of the two generals, it was fully proved, and even acknowledged by the accusers themselves, that it was only a proposal made by La Fayette and refused by Luckner, of attacking the Austrians of Mons. He spoke on that occasion against the Jacobins with equal dignity and patriotism. Before the war, he had just married a young and lovely wife, whom he left with child when he joined the army, and as he was soon after treacherously arrested, and for upwards of four years kept in a dungeon, he has not yet enjoyed the happiness of embracing his child.

## EFFECTS OF WAR.

(FROM THE BOSTON CHRONICLE.)

The following is an exact statement of the inevitable effects which a war with the French Republic would produce in this country. The PEOPLE must weigh them well. On their decision depends the lasting prosperity of our infant establishments; and they no doubt, will prefer, the Calumet of Peace to the War-hoop of the Centinel.

## STATEMENT.

IMPRIMIS—

**T**HE immediate ruin of our Newfoundland Fishery; the decay of Marblehead, Salem, Newbury port, and all the ports at the Eastward, the failure of the owners, and the distress and beggary of the Fishermen and their dearest connections.

2d. The fall of our Navigation to one quarter of its present value, and our seamen beating the streets for want of employment, without even a hope from privateering—as the most profound Statesman the town of Dedham has produced has long since deprived them even of this consolation in their misery, by assuring the public, that the trade of France was absolutely “burnt to the water’s edge.”

3d. The inevitable destruction of our whale fishery; and of all who are engaged in this manly occupation.

4th. The fall of Real Estate, in town and country; poverty among the tradesman and bankruptcy among the merchants in general.

5th. An encreasing price to Foreign commodities, and a decline of value to our home productions.

6th. Fifty thousand soldiers to guard our seaports; idleness instead of industry; our religious duties neglected, our morals impaired, and our taxes without limits.

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7th. An alliance offensive and defensive with royalty, against liberty ; the remaining trade of the country in the hands of British Factors ; English manners and habits, (perhaps, even English troops again) quartered in our capitals ; our money exported in exchange for their baubles and luxuries : and a Spanish dollar or French crown, as an honest attorney, or, a penitent aristocrat.

8th. The ruin of public and private credit ; a paper medium ; old debts discharged, " new emissions" of it : the debtor enriched, and the creditor starved.

9th. The funds at 75 per cent, discount, probably even at less value, and a total check to all future discounts at the banks, States or Federal.

10th. The suspension of our future quarterly payments at the loan offices, and an appropriation of the reduced product of the excise and impost to pay our soldiers, to build our frigates, to provide magazines and to defend our sea coasts.

11th. The ruin of our liberties and rights.

12th. The grass growing in State Street, in Boston, in Broad Way at New-York, and the superb market of our continental metropolis converted from its present use to be the receptacle of a half starved American soldiery or an insolent band of BRITISH GRENADIERS.

#### PLAIN TRUTH.

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#### TRAVELS BEFORE THE FLOOD.

(CONTINUED FROM VOL. I. PAGE 390.)

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#### FOURTH EVENING.

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BEN HAFI. MAHALL's teacher, great Caliph, went and blockaded the vestibule of the chief of his tribe, till he obtained an audience. It was to him he related his



adventure and all its particulars. The chief anticipating, the advantage that this accident would procure him in the favour of the Sultaneſs, to whom he had free acceſs at every hour of the day, being charged with curing her of the ignorance ſhe had brought with her from the old mountain, ran himſelf almoſt out of breadth in bringing this gladſome news to the palace. The Sultaneſs, with due reverence, communicated the whole affair to her ſublime ſpouſe, who graciously condeſcended to order one of his meſſengers to fetch his father-in-law with ſuitable reſpect.

Mahal was now ſplendidly clothed, taken from the gaol, which had hitherto been his ſchool, and with every ſign of veneration, though againſt his will, and regardless of his prayers, mounted on the back of a ſtately horſe richly capriſoned, and led, according to cuſtom, by ſeveral ſlaves or ſervants. Some of the criers and heralds of the court opened the proceſſion, exclaiming with an audible voice: "Hail Mahal! Hail deſcendant of Seth! The wiſe man of the mountain! The reverend father of our Sultaneſs!" The people bent their bodies low to the ground on his approach; and Mahal himſelf confeſſes, that great as his fear was on the back of the prancing animal, he ſoon forgot it at the ſpectacle of ſo much ſubmiſſion.

THE CALIPH. I give him credit for that. Stupid as he was, he could not help becoming ſenſible of his having turned a quite different man, becauſe a ſultan honoured him.

BEN HAFI. We will now ſee how all this pomp agreed with him.—Milka, the Sultaneſs received him in the miſt of her court, dazzling in gold, ſilver, and diamonds. Mahal, either overpowered by her ſplendid appearance, or chilled by her haughty reſerve, durſt not accoſt her, preſs her to his palpitating heart, and ſhed tears of joy, as he could wiſh to have done. The Sultaneſs, encircled by her bright court, aſked him, in a cold and formal manner, how he did; and added with an air of indifference, that ſhe was glad to ſee him a viſitor at Enoch. He was now graciously diſmiſſed from her preſence, and his attendants amused him with their ſiſt and rampant homage till evening came, when a chamber-

lain introduced him to the Sultaness's inner room, where she first embraced him, and asked him respecting every thing that had happened. His heart now grew warm again; he gave her a circumstantial account of all that had befallen him, not forgetting to touch upon his high mission, which, however, did not seem to attract the Sultaness. He finally entreated her with heartfelt concern, to tell him the cause of the cold reception she had given him in the morning. "Such," replied she, is the will of the mighty Sultan, my spouse. He told me, that this conduct was one of the many secrets which Gedin had obtained by his mother from Aza and Azael, to govern the human race. I found it a little hard at first; but the Sultan keeping me to it, myself being more and more pleased with the awful and lowly homage of those who surround me, I submit to this constraint, and feel my compensation in that of the people."

THE CALIPH. I like the Sultaness for her tractability. Indeed, when I see my courtiers before me as humble as dancing dogs, and as pliable as the reed of the lake, I forgot all the constraint which my dignity makes me suffer. A smile, a frown, a wink, makes them do whatever I please. And this is a comfort that will make one bear something too. How they can bear it, or comfort themselves, I do not know.

BEN HAFI. The game which your Highness plays with them, they repeat again with their subordinate dependants.

THE CALIPH. And I suppose my dependants' dependants carry on the same with other dependants, and these with fresh dependants down to the lowest dependant. This is certainly one of the secrets to keep mankind in order; and, thanks to the Prophet, I have discovered it.

BEN HAFI. Mahal was less fortunate; he long carped at the problem, and only found it more and more intricate.

THE CALIPH. His daughter, I dare say, will soon teach it him.

BEN HAFI. This we shall see. Before they parted that evening, Milka said: "Father, the short time I have sojourned in this wonderful city, among these wonderful

people, I have seen and experienced things which nobody ever dreams of on our dull mountain. The Enochers are not that bad race whom the austere Noah described to us. Only be tractable, and do as I have done, and you will find every one ready to teach you.

The next morning Mahal's attendants dressed him in a still richer habit, girded a sword about his loins, and introduced him to the golden hall of Sultan Pooh. Being informed that he would soon be blest by the presence of this mighty ruler, Mahal's spirits were all alive, and his blood circulated the quicker at the idea of beholding in a few moments the powerful monarch, the mighty man, the giant, and the sublime descendant of the sons of God.

This Sultan Pooh, your Highness will observe, to whom by a long succession very little had been left of the transcendent powers and endowments with which the spirits or angels had gifted his grandfire, endeavoured at least to supply those defects by the most scrupulous observance of the ceremonies and formalities introduced by his predecessors.

THE CALIPH. Well, he did as much as he could, and he that does that does his duty. The ox draws the plough, the horse carries the warrior, the camel bears the load.

BEN HAFI. And the monkey makes grimaces.

THE CALIPH. And makes even the angry laugh.

BEN HAFI. And the wise man think the more.

THE CALIPH. And he is a mirror to the fool.

BEN HAFI. In which he seldom sees his own image. But let us return to Sultan Pooh. He subjected himself and his courtiers to the most rigid forms of outward respect (because that which is inward no Sultan on earth can command, unless he deserve it)—his household was so regularly taught, that every thing moved as punctually as clock work; and, as long as nothing obstructed the motion of the wheels, he could very well dispense with the spirit of his ancestors. I can assure you, Lord of Believers, that before the flood (since the flood the case is quite altered) many a silly fool thus maintained himself with honour on his throne; and it certainly would be the most commodious form of government, if the turbulent and seditious, unforeseen circumstances, little casualties



and accidents, did not at times destroy the smooth, easy, and regular order of such governments, and give birth to great and eventful revolutions. Nations would doubtless live happier under such easy and quiet rulers, than under those obstinate, ambitious minds whom a thirst for conquest consumes, who fatten the earth with human gore, destroying cities without building new ones, waste the resources of the people in luxury, dissipation and crime, bid defiance to the most salutary laws held sacred by their ancestors, and hover, like a destructive comet, for a short time, in the face of a ruined people, till death plunges them into that obscurity from which it were better they never had risen. Sultan Pooh, please your highness, was none of those warring rulers.

THE CALIPH. I shall not like him the worse for it. I thank God, that I sit in peace on the throne of the Caliphate; but I do not forget that it first was gained by the sword. He who wants to feel the keen edge of mine, needs but attack my prerogative.

BEN HAFI. Sit always in peace on your throne; for, believe me, Lord of Believers, it is a much easier seat than that surrounded by the manes of the slain victims of war. With this sincere wish, I follow the thread of my tale.

The glittering brightness of the hall where Mahal now was; the magnificent throne, supported by lions, and ornamented at its top with a monstrous bird, wearing a human face, having long and white spreading wings, the body of a goat, and the claws of a tiger; the rich dresses of the courtiers; the solemn stillness, and the awfully respectful deportment of all present, served to impress him more and more with the conviction, that a being of a superior nature, of a particular and formidable kind, would soon make his entry.

A large gate flew open with a loud creak, and at the same moment Mahal was violently thrown down, with his front on the marble pavement; and those that kept him under whispered into his ear: "For your life, stir it you dare!" Mahal remained in this posture till the Sultan had given audience to his ministers and courtiers, by surveying the whole circle with cold and earnest looks. Then the master of the ceremonies presented to

the sublime Poph the prostrate stranger. The Sultan, with wonted majesty, approached Mahal, and, supported by the two first servants of the state, put his foot on the back of his head, and stamped on it with such might, that the raw and ignorant man of the mountain thought the foot of some huge giant was going to dash out his brains. He shrieked, moaned, and struggled with those that held him, like a wild boar against the fangs of the hounds.

Sultan Poph then seated himself on his throne; and soon after a piece of rich tapestry rolled down, and made him invisible to the eyes of every beholder. Mahal was now raised from the floor; and his nose and face being all over blood, the courtiers approached him with great reverence, to congratulate him upon the happiness he had experienced. Your penetrating genius, Successor of the Prophet, will easily make you conceive, that the degrees of the Sultan's favour were measured by the effects of the force with which his Highness trod upon the head of the person presented, and that a violent tread or kick of the Sultan's foot was as much desired by the courtiers of Enoch, as the smiles of favour elsewhere.

THE CALIPH. A very singular ceremony! But there is a regular, systematic order in the proceeding, which makes it respectable. Nevertheless, it was very wrong for the master of the ceremonies not to have instructed the raw mountaineer in the etiquette of the court. No officer of my household durst make such a blunder, and hope for pardon.

BEN HAFI. But how could the courtiers of Enoch's Sultan suppose, that there was a man on earth so barbarously ignorant, as not to know the etiquette of the most ancient court in the world?

THE CALIPH. Courtiers, to be sure, are never at a loss for apologies, which is a true mark of their high breeding.

BEN HAFI. The courtiers of Enoch, constrained by Mahal's rude and savage deportment, then whispered into his ear the real meaning of what had been done, stopped the blood which gushed out of his nose with an aromatic water used for that purpose, and put him before the concealed throne. The curtain being quickly drawn up, Mahal saw on a sudden the Majesty of Enoch in all his lustre before him; and was still more surprised at this sight than at the violent kicks he had received. Instead of a huge giant, a formidable son of God, and a mighty man,

he saw a puny, peevish, pale form of a being, about five feet high; and loaded with jewels and other ornaments. Thus your highness sees that the influence of the powerful celestial spirits was not very perceptible, at least in the body of this successor of Gedim.

Mahal's confusion, his silly amazement, and his gaping look, were construed very much in his favour. Sultan Pooh attributed the impression he had made on his father-in-law to his majestic appearance, to his elevated form, and to his large, glassy, and staring eyes, the sole hereditary traces left to him of the grandeur of his ancestor. Pooh, enraptured with the thought of his self-importance, even forgot the prescribed rules, and smiled a little; but the Sultan soon recollecting his dignity, stared wildly before him. Thus ended an hour so great and momentous to Mahal. Amidst an incessant buzzing of compliments and congratulations, the courtly swarm conducted him to his new apartments in the palace, where he immediately threw himself down in very bad humour upon a soft couch. He was more vexed at his disappointment in not finding something gigantic, grand and celestial in the person of the monarch of Enoch, than at the rough thumps which his equine nose and his forehead had received. "What!" said he to himself, "that puny, sullen bit of a man, that trampled upon the head of me, who am a descendant of Seth! that puppet of creature, decked out with toys, about whom every body stands trembling! that dwarfish and emaciated wight rules over all the inhabitants of this mighty realm! What! the shivering Pooh operates all I see, hear, or perceive! and this so powerfully, that his name resounds far and near, like the dread thunder of the Almighty! How does he contrive all this? What can be the magic by which he effects such wonders? Can it be because he is a descendant of the spirits? As far as I can see, there is nothing of the kind in him: compared with me, and most of those who stand trembling about him, he is but a shrivelled shadow. However, I cannot as yet discover, why the Lord should be so embittered against the people of Enoch: for they all appear to be good-natured; and though the sorry Sultan has trod me under foot, yet they assure me of his favour and benevolence. How can such little, weak creatures be so

wicked as to provoke the wrath of the Great God himself? How can they build these cities, these bridges, these towers? How can they tame the horse, and make the waters obey their strokes? How can that weak, little man fetter the will of all the stronger? How can they suffer him to dash their heads on the ground, for the sake of a smile? He is no giant, I see; and as he is no giant, he surely is a forceer: his grandam Naamah had, no doubt, learned the magic of the sons of God, taught it her son Gedim, and thus transmitted it as a patrimony to this little Pooh!"

After this soliloquy Mahal remembered his tutor, and requested he might be sent for with all possible expedition. When the man versed in letters entered the room, and saw the swelling of his pupil's nose, he complimented him on his good fortune, and commended himself to his favour. Having now given an account of the manner in which he caused the Sultaness to be informed of her father's arrival, he gave him a slight hint of the recompence he expected for his trouble. Mahal, still absorbed in thought, paid no attention to his master's intimation, and contented himself with telling him of his disappointment in finding the Sultan a quite different being from what he expected.

His instructor now informed him, that he had really seen the greatest prodigy where he believed to have seen none at all. He then expatiated with energy on the secret virtues of the government, which concentrated entirely in the Sultan's person. "It is my opinion," resumed Mahal, "that if I had seen the greatest prodigy, as you suppose, I should have convinced myself, that Pooh is a descendant of the spirits, or sons of God. But forthwith I shall believe no such thing; and as to the secret virtues of your government, I shall take pains to trace them out."

The teacher turned quite pale with affright at this bold assertion; and having looked around, to see if any one had overheard their conversation, he was glad to find nobody present, broke off the discourse with his disciple, and, actuated by the scruples of his tender conscience, hastened to impart to the chief of his tribe every word Mahal had spoken. The chief advised his informant to be silent on the subject, and recorded the denunciation in the book of memory.

Mahal became afterwards as intimate with his son-in-law as dignity of Sultan would admit; and this condescending intercourse served only to make him the more dubious about the sublime magic endowments which he had been taught were inherent in his sacred person.

THE CALIPH. Very natural your churl should doubt such things; had he been a sensible man, he would immediately have discovered, that it is not a mass of flesh and bones, but the spirit and the understanding that enable sovereigns to govern men.

BEN HAFI. But suppose he could not discern that spirit and understanding in Pooh, what was the simple mountaineer to think?

THE CALIPH. Think!—what business has a simpleton to think?

BEN HAFI. There is no other argument to be opposed to your Highness's decision, than that poor Mahal was obliged to think, and that his thoughts were out of the jurisdiction of the magician of Enoch. The manuscript declares: "He still could not conceive, how the courtiers of Enoch could discover so much in their Sultan in whom he discovered so little;" and he continued meditating upon the dark secrets which produced all the prodigies he saw. The Sultan bore with him, and outwardly esteemed him as his wife's father; and the Sultaneſs was still gracious to him on public occasions, and shewed herself friendly in private.

Mahal, tired of the bustle and pageantry of the court, now went forth into the populous city, accompanied by a few attendants. And if the Lord of Believers command it, I will interpret some of his observations to-morrow night.

THE CALIPH. So you may;—but I suppose they will be very indifferent and dull.

(TO BE CONTINUED.)



BRIEF DESCRIPTION OF THE CITY OF  
ALGIERS.

(CONCLUDED FROM PAGE 4.)

**ALGIERS** contains several very fine houses, the fronts of which seem to promise very little. Most of these have been built by the Deys, Pachas, and such as have had the management of the public revenues; many of them are paved with marble, have pillars of the same, and ceiling of carved work, ornamented with painting and gilding.

There is no square or garden in the whole city; so that one may walk almost all over it on the terraces, where in houses of an unequal height there is always a ladder, as a communication, when disposed to spend a cheerful evening together, and to enjoy the cooling breeze. It is easy for one to enter these houses, as they are open at the top, yet no theft is ever heard of; for if a stranger is apprehended in a house without having sent in his name, he seldom escapes capital punishment.

This city has five gates, which are always open from day-break to sun set. The mole gate is towards the east, a little to the south of which is the BABAZIRA gate, opening into the harbour. It is commonly called the fishing gate, because it is the place of rendezvous for fishing boats. The new gate towards the south-south-west leads to the Emperor's fort. The gate of BABAZON is due south; the ramparts near it are places for public executions. Some criminals are hanged, but highwayman are thrown from the top of them, upon hooks fastened into the walls at equal distances. The gate of Babaluet is situated to the north, and without it are the burying places of the Christians and the Jews, and also the place where they are executed; the former are variously punished, but burning is appointed for the Jews.

Near this city on the land side, are four castles, the most considerable of which is that called the Emperor, from its being begun by the Emperor Charles V. It stands on the south-south-west, in an advantageous situation, and commands the sea, the town, and the adjacent country.

The new castle, commonly called the Star, is an heptagon situated on an eminence to the south-west. The other two are called BABAZON and BABAEUET, because they are near and opposite the gates of the same name ; but neither of them are of much consideration. Besides these, there are some others along the shore, on the west side of the city ; but all together they would be a very insignificant defence against a body of good troops posted on the higher grounds, and furnished with a proper train of artillery. The best fortifications are at the entrance of the harbour, the situation of which adds to its security ; as the northerly wind is here always very violent, and occasions a prodigious sea, ships would be exposed to great danger, either in the road, or along the shore.

The harbour, the greatest depth of which is about fifteen feet, is the work of great labour and industry.---It is formed by a mole of about five hundred geometrical paces in length, lying north-east and south-west from the town to a little island or rock, from which another mole of the same length is carried north and south to form a kind of shelter. In the angle of these two moles stands a square edifice, in the middle of which is a court with rails, and four fountains used for ablutions when the hour of prayer is proclaimed. Round the four sides is a seat covered with a mat, and it is here that the admiral and officers of the navy hold their daily meetings. Along the side of the mole there is a wharf for loading and unloading ships, and for mooring galleys and other vessels.

On the north side of the rock is the light-house fort, which is carefully maintained for the security of the shipping. It has three fine batteries of brass cannon ; south of this fort there is another, to defend the entrance of the harbour, with batteries well pointed from north to south, amounting to eighty pieces of cannon, thirty-six, eighteen, and twelve pounders, most of which were taken from the Tunisians in 1617. Besides these, there is a platform near the mole gate, containing six pieces of cannon, which also commands the harbour. On the north and south mole, there are several magazines for naval stores, and for holding the cargoes of captured vessels, together with a small dock for building ships. The vessels in the harbour are lashed close to one another, and sometimes in winter great

damage is done amongst them; for when the wind sets in from the north, it occasions a most prodigious swell.

The surrounding country is extremely delightful, being agreeably diversified with hills and plains. It enjoys a continual verdure, and produces in abundance corn, pulse, fruits, and flowers. The vines here are of a surprising beauty, and yield proportionably; some climb to the tops of very lofty trees, and extending themselves to others, form natural bowers. They were originally planted by the Moors, after their expulsion from Granada, for before that time the inhabitants of Algiers were so far from cultivating this generous plant, that they even plucked up those which the Christians had planted, in order to turn the ground to other uses.---The number of the inhabitants of this city, is said to be 100,000 Mahometans, 1,500 Jews, and about 2,000 Christian slaves.

We might now detail occurrences which have taken place between the United States and those audacious pirates; but being of so recent a date, and universally known, they would afford little or no information to our readers. We have however the prospect of being able in a short time to present the public, with a genuine view of the present manners and customs of this REPUBLIC;\* with an account of the various circumstances attending the captivity of our fellow citizens lately released from Algerine bondage, by a gentleman of intelligence and observation, who himself had the misfortune to be for a number of years in the above situation.

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\* A republic! Yes, a SISTER REPUBLIC, who buys, sells and holds in slavery fellow men of a different colour.



## ECONOMY.

SOME years since a nobleman, waited upon Deard, the celebrated London toyman, with his wife's jewels, and told him as he was exceedingly distressed for money, he was obliged to dispose of the originals, but begged that he might have imitations in paste as nearly like them as possible. "I should be extremely happy (said Deard) to oblige your lordship, had I not, at the particular request of your lady, done her the same favor three years since.

## PHILOSOPHICAL EXPERIMENTS.

IN the Philosophical Transactions of the royal society, is a relation of a spontaneous fire which took place in the arsenal at Madrid, and occasioned considerable alarm, from an idea that some incendiary had attempted the destruction of that important building.—A piece of coarse cotton cloth, which was shut up in a box, was found partly reduced to tinder; it appeared to have been moistened with linseed oil, was much heated, and the wood of the box was discoloured, as from burning. On examination it was discovered, that a bottle of linseed oil which had stood on the box had been broken during the night; and it occurred to a gentleman who accidentally visited the arsenal, that he had read, that cotton soaked in linseed oil would take fire without the aid of any inflamed matter: and it was presumed the present combustion had been produced by the oil passing into the box, and uniting with the cotton. To determine this point, some of the same kind of cloth was wetted with linseed oil, and shut up closely in a box, which in about three hours began to smoke. On opening it, the cloth was found in a state similar to that discovered in the arsenal, and, on its being exposed to the air, broke out into a flame.

## ON THE EFFECTS OF ICE BY EXPANSION.

When a tract of ice in strong masses is spread over the ground, and otherwise continues to be formed underneath,

where there is not room for its expansion, as in the Glaciers of Switzerland, the ice underneath sometimes expands with such force as to rend the superior strata with violent explosions. In the frosty climates of the polar regions these explosions are sometimes as loud as cannon.—Blocks of slate stone, which is formed into thin plates or strata, not separable by a tool, are taken out of a quarry and exposed to rain, which soaking into the pores of the stone, is there frozen into ice, which by its expansion breaks the stone into thin plates. In the iron-works they sometimes, in order to break an old bomb-shell, fill it with water, then fasten up the vent, and expose it to the frost, which bursts it into pieces without farther trouble. It is necessary, therefore, in order to preserve a vessel which has liquor in that is expected to freeze, to leave sufficient room for this expansion. The effects of it are observable in a thousand phenomena: trees are burst, rocks are rent, walnut, ash, and oak-trees, are sometimes cleft asunder, with a noise like the explosion of fire-arms.

#### EFFECTS OF EXTREME COLD.

When some French mathematicians wintered at Tornæ, in Lapland, the external air, when suddenly admitted into their rooms, converted the moisture of the air into whirls of snow; their breasts seemed to be rent when they breathed it, and the contact was intolerable to their bodies; and the aqueous parts of the spirits of wine, which had not been highly rectified, burst some of their thermometers.

Extreme cold often proves fatal to animal life: Seven thousand Swedes perished at once in attempting to pass the mountains which divide Norway from Sweden. In cases of extreme cold, the person attacked first feels himself extremely chilly and uneasy, he begins to turn listless, is unwilling to walk, or use the exercise necessary to keep him warm, and at last turns drowsy, sits down to refresh himself with sleep—but wakes no more. Dr. Solander, with some others, when at Terra del Fuego, having taken an excursion up the country, the cold was so intense as to kill one of the company: The doctor, though he had warned his companions of the danger of sleeping in that situation, could not be prevented from making that dangerous experiment himself; and though he was awaked with all possible expedition, he was so much thrunk in bulk that his shoes fell off his feet, and it was with the utmost difficulty he recovered.

In very severe frosts and very cold climates, rivers have been known to be frozen over with great rapidity. Dr. Goldsmith mentions having seen the Rhine frozen at one of

its most precipitate cataracts, and the ice standing in glassy columns like a forest of large trees, the branches of which had been lopt away. So hard does the ice become in cold countries, that in 1740 a palace of ice was built at Peterburgh, after a very elegant model, and in just proportions of Augustan architecture. It was 52 feet long, and 20 feet high. The materials were quarried from the surface of the river Neva; and the whole stood glistening against the sun with a brilliancy almost equal to his own. To increase the wonder, six cannons and two bombs, all of the same materials, were planted before this extraordinary edifice; the cannon were three-pounders, they were charged with gunpowder, and fired off; the ball of one pierced an oak plank two inches thick, at 60 paces distance, nor did the piece burst with the explosion.

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## ACCOUNT OF A CASK IN THE CASTLE OF KONIGSTEIN,

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RECKONED THE LARGEST IN THE WORLD.

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**K**ONIGSTEIN castle is situated on the western bank of the Elbe, about five British miles from Dresden, in which is the largest wine-cask in the known world; it was begun in 1722, and finished in 1725, under the direction of general Kyan. The bung diameter of this cask is 27 feet. It consists of 157 staves, 8 inches thick; and the heads of 54 boards, one being composed of 26, and the other of 28. Each head weighs 78 hundred weight. This cask, as soon as finished, was filled with 6000 quintals of good Meissen wine, which cost 6000l. sterling, though it was sold at 3 l. 2 d. sterling per quart. Before this cask was finished, the Heidelberg tun was reckoned the largest in the world; but, according to the common computation, this at Koneigstein contains 549 hogheads more than that of Heidelberg.

The top of this cask is railed in, and affords room sufficient for 15 or 20 persons to regale themselves; and several sorts of large goblets, called welcome cups, are offered to those who delight in such honours.

# 80 THE UNIVERSAL MAGAZINE.

Upon one of the heads of this enormous cask is the following inscription :

Salve, Viator,  
Atque mirare  
Monumentum,  
Bono genio,  
Ad recreandam  
Modice mentem.  
Positum A. R. S. MDCCXXV.  
A Pater Patriæ  
Nostræ ætatis Tito Vespasiano,  
Deliciis generis humani,  
Frederico Augusto,  
Pol. Rege & Electore Sax.  
Bibe ergo in honorem & Patris,  
Et Patriæ, et domus Augustæ,  
Et Konigst. Præfecti  
Leb. Bar. de Kyan ;  
Et si pro dignitate vasis,  
Doliorum omnium  
Facile principis, vales  
In prosperitatem  
Totius Universi.  
Vale.

I. E. Welcome, traveller, and admire this monument, dedicated to festivity, in order to exhilarate the mind with a cheerful glass, in the year 1725, by Frederick Augustus, king of Poland, and elector of Saxony ; the father of his country, the Titus of his age, the delight of mankind.— Drink, therefore, to the health of the sovereign, the country, the electoral family, and baron Kyan, governor of Konigstein ; and if thou art able, according to the dignity of this cask, the most capacious of all casks, drink to the prosperity of the whole universe ; so, farewell !

THE TRUE SOURCES  
OF  
EARTHLY HAPPINESS.

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(AN EASTERN TALE.)

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WHERE shall we find, O holy prophet! that ease which our sages have so long been in search of? Kings enjoy it not; for they are oppressed with care, and are, for the most part, the sport of fortune; the bashas have thoughts confused and perplexed, expecting every moment that their life will be required of them by their master; and if they escape that fate, they are still liable to be murdered by any factious janissary, or haughty spahi; the people they govern they must oppress, that they may be able to gratify the insatiable avarice of the ministers of the divan: yet do we foolishly thirst after these high dignities, thinking they will contribute to make us happy and easy. Vain ambition! it is not honour that constitutes happiness. Assan was son of an Emir in Bosnia; gracefulness and beauty joined to embellish his person, and his mind was not destitute of sweet accomplishments. The fire of his soul might be seen in his eyes; yet was it of a nature rather to please than dazzle the beholders. Ambition pushed him into the Sultan's army; he greatly distinguished himself in several engagements, and merited and enjoyed the favour of Sultan Ibrahim; he was promoted to the command of a large body of janissaries, and stationed at Constantinople to be near his master. He vainly imagined honours would make him happy, and that he was now in a fair way to attain the summit of glory. But, behold! all his hopes were in a moment blasted; the janissaries rose, murdered his beloved master, and it was with the greatest difficulty he escaped with his life. Assan was undeceived; honours had now no charms for him; he went, therefore, in search of wealth, as the source of contentment. He sold the jewels he had contrived to save from the general wreck of his fortunes, and going to Aleppo, vested his whole stock in merchandize. Assan carried on for some



years a considerable traffic; he grew rich apace, and enjoyed every luxury the east could afford; his harem was filled with the fairest women of Circassia, and his table was crowded with the spices of Arabia; his house was magnificent, being built of cedar, and his furniture was the work of the most celebrated artists. Assan thought himself now in a right train; most things were within his power, and he failed not to enjoy them all; but Assan unfortunately was too sanguine in his hopes. The evening saw him reposed on a magnificent sofa; but he was in the morning an outcast, without a place wherein to shelter himself from the inclemency of the heat. The basha had long seen his riches with a greedy eye, and taking occasion to accuse him of high crimes, seized on all his possessions; Assan had no remedy in his power, yet did he wish to vindicate his character from imputed slander, fully sensible that his riches only had been the occasion of his ruin. He set out for Constantinople, meaning to throw himself at the Sultan's feet, and ask of him that justice that was so much his due. When he came thither, to his inexpressible joy he found that his old friend Ali Suza was was lately made visier Azem; he flew to him, and was received with open arms; but, on mentioning the cause of his voyage, his friend told him, that the Sultan had already sent a mute with an order for the basha's head. Suza advised him to put up with his loss, and got him immediately appointed Bostangi Aga. Assan now thought himself happy indeed; the gardens of the seraglio were under his care, and he had opportunities enough of amusing himself in a kind of elegant, yet not unimportant retirement. His power in the divan was great; but he exerted it only to promote the happiness of the good. This was the second time he tried if honour could give him content and ease; he enjoyed both, indeed, for a time; but what was his grief and surprise, when one morning early, a page of the seraglio came to inform him, that his friend Suza was strangled, and that himself was banished to the confines of Servia. Cruel change! in appearance; yet mindful of the precepts of the Koran, Assan was resigned, and submitted to his fate without repining. He arrived at his destined abode, and found there a house scarcely fit to defend him from the weather, and a large tract of ground

that had never been wounded with either plow or harrow. Assan had seen as yet but thirty summers, he was vigorous, strong, and healthy; he applied with diligence to the affairs of husbandry, and endeavoured to improve by cultivation what he found a mere waste. His thoughts were now continually employed on his farm, and he first began to perceive the dawn of true happiness. In a very few years the face of nature was entirely changed, his ground, now improved, supplied all his wants, and he regretted not the loss of his riches or honours. Day passed after day in a serene tranquility, and by being master of his passions, he had no desires but what were easily gratified.— Experience had taught him to distrust fortune; yet he flattered himself that he was now on the road to content. Social converse seemed to be all he wanted; wonderful are the ways of Providence, which by the most unexpected means contributes to our happiness. Assan one day saw a dervise approaching his habitation; hospitality prompted him to meet the venerable sage, and invite him to a repast; but how great was his surprise, how inexpressible his joy, when he found in him his long lost friend Ali Suza, who had, by means of a timely bribe, escaped the hands of the messengers of death. Assan, to the joys of retirement, had now added those of friendship; he thought he had nothing to wish for or hope in this life; tears of unfeigned satisfaction added beauty to his countenance, and he looked and spoke like one contented with his lot: but truer and more complete happiness was still in reserve for him. Suza retired for about an hour, and returned with the all-accomplished Fatima in his hand. He bestowed on Assan the daughter of his affections, wishing she might make him as happy as her mother, the amiable Zara, had done himself. Assan was enchanted with the present, he knew its value, and was thankful accordingly. He now found, after many experimental scenes in the space of a few years, that 'love, friendship, and a virtuous retirement, are the true sources of earthly happiness.'

ASIATICUS.

## ON THE VICE OF SWEARING.

IT was a saying of a great man, that 'common swearers give their souls to the devil gratis,' having no pleasure in return for it; and doubtless it was well observed; for no man in his senses can pretend to say there is any enjoyment in the practice of that particular vice: let us then search a little into the motives that prompt men so often to fall into it. It must, I think, proceed either from a barrenness of invention, keeping continually bad company, being overpowered by liquor, from a false modesty, which is afraid to be particular, or, finally, from a monstrous desire of being thought wicked, merely for the sake of wickedness, without either pleasure or profit. Barrenness of invention is, I believe, the principal motive to swearing; men are frequently at a loss for something to say in company; a sudden thought arises; that it may be of use to them as long as possible, they eke it out with oaths and blasphemies, never giving themselves time to reflect whether it is a vice or not; they find that fools pay a more particular regard to their conversation, and as none are so stupid but they know how to flatter, the brightness of their intellects is too often complimented, and they continue to practice that which they think gains them universal attention and admiration, and by that means become incorrigible. Bad company will often, by the force of example, cause a man to swear; if he has sense, reflection instantly seizes him, and he corrects himself in time; but if otherwise, ten to one but he approves of it, and consequently practises it. Drunkenness, also, which is the source of almost every vice, is often the cause of this in question; let a man's parts be ever so bright, if he suffers liquor to take possession of the seat of his understanding, reason no longer presides; his passions which before lay dormant, rise up with redoubled vigour, and hurry him away impetuously into the abyss of vice, and swearing in that case is generally the forerunner of all the rest, being, as it were a signal to let us know that we are no longer our own mas-



ters. Happy is the man that will take the hint, and resign himself into the arms of health-restoring sleep. I have often known young men, upon their first introduction into life, through a false modesty, give into all the vices of their companions; they could not stand the ridicule of the thorough-paced debauchees; to be any ways particular was to them impossible; they had not as yet enough considered the beauty of virtue, that self-consciousness of having done well, which enables us to despise the vices and follies of the giddy multitude, instead of imitating them. Many a man has been lost for want of that virtuous confidence.—As for the last set of swearers, I mean those who practise it merely because it is a sin, there is no way of reclaiming them; they seem to be the devil's agents on earth, prowling about, and seeking whom they may devour. There is one more motive to it: which I am sorry to have room to mention, which is, the desire young men of spirit have to be in the fashion. It has been of late too much the custom for men of quality and fashion to swear by way of giving a grace to the conversation; others have heedlessly followed their pernicious example, which has been no small reason of its spreading so much. Would the fair sex but for once undertake to be the reformers as well as the polishers of mankind, and never give encouragement to any man, let him be otherwise ever so well qualified, who should demean himself so much as to swear; would but our men of quality look upon it as much an affront for a person to swear in their company as to give them the lie, then would the vice be extirpated; there needs no other means to induce men to be virtuous, than to make virtue the fashion.

*Tho' vice may short-liv'd pleasure give to sense,  
'Tis virtue only can true joys dispense.*

J. S.

## EXTRACTS FROM A JOURNAL

Written in the Campaign of 1779, under the command of  
Major General SULLIVAN :

(CONTINUED FROM PAGE 399. of Vol. I.)

Friday, July 9<sup>th</sup>. **U**PWARDS of 50 boats arrived from Sunbury, loaded with stores ; guarded by the 11th Pennsylvania regiment, commanded by Col. Hubly. The small boats being unloaded set off again under the direction of Captain Cummings to proceed down the Susquehanna for further necessities.

Saturday, July 10<sup>th</sup>. Early this morning Gen. Hand with his Aid de Camp, escorted by a company of light horse set out for Harris's ferry, 130 miles distant, in order to hurry on provisions &c. the detention of which, owing to the unaccountable neglect of those who have the superintendence of the same, has occasioned the army to continue at this post for such a length of time, and bids fair, without the spirited exertions of some superior officer, to prevent in a great measure our accomplishing the desirable end in view. Col. Dayton returning from New-Jersey, brought with him several news-papers, the perusal of which was a great refreshment, after such a long political drought. Col. Read's regiment of Gen. Poor's brigade marched to Sullivan's stores, with a view of mending the roads, and escorting the waggons, which are to come on from thence and Easton. An experiment towards evening was made on board of a batteau, by discharging several shells from a 5 1-2 inch howitzer ; it appeared that great benefit may be derived therefrom, without the least injury befalling the batteau ; one of the shells was thrown 900 yards, and upon its bursting, exhibited to the spectators a pleasing sight.

Sunday, July 11<sup>th</sup>. Rainy all day which prevented the Chaplains from officiating. A letter was received by express from Gen. Clinton, dated head of Lake Oswego, announcing that 25 Oneida warriors had joined him, and that the hostile Indians were collecting together in their

own country where they meant to oppose us ; also, that a detachment of 300 had been sent out to distress and harass our army as much as possible on the march.

Monday, July 13th. In consequence of the above intelligence 150 men with a field piece were ordered to reinforce Col. Read.

Tuesday, July 13. A letter was received at head-quarters the preceeding evening, from Gen. Hand, requesting that the large batteaux might be sent down the river, as the boats there were not sufficient—they were accordingly sent away this morning under the direction of Major Conway with a detachment of infantry, and Capt. Rice of the artillery with two field pieces and an howitzer.

Wednesday, July 14th. Last night 93 of the German regiment deserted, under the plea of their time being out. They went off properly armed, with drum and fife. Their route being discovered by a friendly Indian who was dispatched for the purpose ; a detachment of 50 soldiers on horse back were ordered to pursue them.

Friday, July 16th. News arrived of the detachment having taken all the deserters except four or five.

Saturday, July 17th. We learnt that the Indians had been committing some outrages on the Western branch of the Susquehanna.

Sunday, July 18th. A scouting party, consisting of a few soldiers and the four Stockbridge Indians, returned. They had proceeded as far as Wialusing, discovered many trails, but saw none of the enemy.

Monday, July 19. Col. Cowperthwaite arrived from Philadelphia, on his way he inspected the provisions at Sullivan's Stores—if those on their way from Sunbury should not turn out better, of which he is fearful, our expedition must be attended with many inconveniences. Mr. Bond also got in with a number of horses for the army : Likewise a party with 29 of the German Deserters, four being yet missing.

Tuesday, July 20th. Accounts are received of the enemy's plundering New-Haven, burning Fairfield, and committing many other outrages in Connecticut.

Wednesday July 21st. This morning an express arrived with the following glorious intelligence from the main

army: That on Thursday night last Gen. Wayne with part of his light infantry, surprized and took the whole of the garrison of Stony Point; with all their stores, cannon, mortars, howitzers, tents, baggage, &c. without the loss of more than four or five privates. The garrison consisting of English, Scotch and new levies, with two or three companies of grenadiers, besides artillery; in the whole about 600 men. In the evening a number of waggons from Easton arrived, loaded with stores, also an express who had a letter from a Col. Strand, to some militia captain, dated this morning two o'clock, informing that a number of the Indians were at Minisink, plundering and murdering the inhabitants; the colonel writes to the captain for assistance, as he expected they would in the course of the day be at or near his house, as they were bending their course that way.

Saturday, July 24th. Gen. Hand, &c. arrived with 112 loaded boats—On the river they appeared beautiful, as they approached the village in proper divisions; those with field pieces on board discharged several rounds for joy, which in the surrounding woods produced a pleasing echo! The commander in chief in public orders, returned his cordial thanks to Gen. Hand, Maj. Conway, Captains Rice, Proctor &c. for their great exertions in thus bringing forward the stores of the army with such expedition: Also expressed his grateful acknowledgments to Commissary General Steel, for his attention and activity in the business. The troops were directed to be in readiness to march on Wednesday morning next. The deserters from the German regiment having been tried by a general court martial, whereof General Poor was President, being found guilty were sentenced as follows, viz. five to be shot, two corporals to be reduced to the ranks, and with the remaining 22 to run the gauntlet, through Gen. Maxwell's and Hand's brigades and regiment of artillery; the respective punishments to take place on Monday next, four o'clock P. M.

Sunday, July 25th. No preaching, it being a very rainy day; P. M. visited the criminals, the whole appeared attentive to what was said, but very ignorant of those things which appertain to religion. In this day's orders

was issued the line of march for the army from this place they will keep something less than a mile in advance of the main body. General Maxwell will advance by his left, then General Poor by his right, the flank guard on the right to consist of a field officer and 200 men in two divisions, the flank guard on the left to consist of a captain and 60 men in two divisions. The pack horses and cattle to follow in the rear of Gen. Poor's brigade. The rear guard will consist of a regiment complete taken alternately from Maxwell's and Poor's brigades. Those of Col. Proctor's regiment who are not required with the artillery in the boats, are to march in the rear of Maxwell's brigade and form on his right. The main army will keep as nearly abreast of the boats as possible; the horns in the boats must be frequently sounded to give notice of their situation. A Captain and 60 men will advance a mile in front of the boats on the west side of the river to scour the country, and give notice of ambuscades. In case of their being attacked by a superior force they are to retreat across the river, for which purpose four light boats will keep a head of the fleet nearly abreast of the party, to transport them across in case of necessity; in these boats there will be a trusty officer, and twelve armed soldiers, who are to be answerable for their conduct. Col. Proctor will take post with his pieces of artillery, which will be fixed in the boats and have the direction of the whole fleet, he will take such officers and men with him, as he shall find necessary. When a warm firing commences against the light party on the west side of the river, the armed boats will immediately proceed to the place to cover the party by their fire. Should a firing begin with the main army, Col. Proctor will wait for orders; he is also directed to establish signals, to notify the fleet how to conduct in case of attack or other emergency. The Brigadiers must see that a covered waggon be filled with ammunition, and put into proper boats, for their respective brigades.

Monday, July 26. Visited the criminals, found them greatly dejected on account of their approaching dissolution: Orders were issued, that by reason of the unsettled state of the weather their execution be postponed until to-morrow P. M. 5 o'clock—Read a Philadelphia paper, giving a par-



ticular account of the enemy's burning Norwalk, the Saw-Pitts, &c.

Tuesday, July, 27. Visited the convicts twice, in discoursing with them, upon a future state they appeared much affected and very penitent—Represented their situation to Gen. Sullivan, who told me that in consequence of a petition received from them, he had ordered a board of general officers to sit. On the issuing of this day's orders, the following sentence was read with pleasure by myself and the other chaplains. "The commander in chief having received a petition from the prisoners of the German battalion, now under sentence, manifesting their consciousness of the crimes for which they have been condemned, and promising in case of pardon to distinguish themselves in future as brave and obedient soldiers; which petition being laid before a board of general officers in hopes that an act of lenity, may have a proper effect on their future conduct, as well as that of others, they have unanimously advised a pardon of all the offenders without discrimination. The General wishing to extend mercy where it can be done without injury to the public service, has accordingly consented to pardon each and every of the offenders, tried and sentenced by a general court martial, whereof Brigadier general Poor, was president, and directs that they be immediately released and restored to their duty. Lest this unparalleled act of lenity should be abused, and any soldiers take the same unjustifiable measures hereafter, the commander in chief absolutely declares he will not in future pardon a deserter, or one who though his time be expired, shall quit his corps without a proper discharge from his commanding officer."

Instantly after the above was made known to the criminals, I called in to see them, and found them calm, composed and thankful; agreeably to the above order the whole 29 were dismissed the main guard and joined their regiment.

Wednesday, July 28. News arrived of a large body of Indians having drawn about 140 of our militia stationed on the Delaware, (at a place called Takawack, above the Minisink) into an ambuscade, 18 or 20 only of the party escaping, all the rest fell a prey to savage barbarity. This unfortunate affair happened the 22d instant. Two or three field officers, with several captains, lieutenants and ensigns, were among the missing. Col. Read arrived from Sullivan's stores, with his detachment and 90 loaded waggons. P. M. Walked to the park of artillery, on my way down, saw a note from Shawnee, directed to Dr. Ellmore, requesting his attendance on a man who a few miles distant from this place was shot both in his side and thigh by some Indians or painted Tories; but had the good fortune to get safe to his fa-

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mily; one he knew to be a white man, an acquaintance of his, who many months ago had joined the enemy.

" Ah! why will KINGS forget that they are men,  
 " And men that they are brethren—why delight  
 " In human sacrifice?—Why burst the ties  
 " Of nature, that should knit their souls together  
 " In one soft band of Amity and Love?"

(TO BE CONTINUED.)

## L E T T E R.

RICHMOND, APRIL 14.

*At a meeting of the Freeholders of Caroline County, at the court-house, on the 11th day of April, 1797, assembled for the purpose of choosing delegates to the general assembly of the state, the following letter to ANTHONY NEW, Esq. their representative in the Congress of the United States, was publicly read, considered, and unanimously approved of; and directed to be presented to him.*

SIR,

WE need not assure you of our confidence in your wisdom and integrity, because we have recently exhibited a stronger proof of it, by our suffrages for your re-election. Neither are we unmindful how improper definitive instructions would be, without information more explicit than we possess. But whilst our reliance on your attachment to public good, leaves you to the free exercise of your judgment, the sudden and unusual convention of congress, begets an anxiety, lest it be a portent of war; of war with France—our magnanimous sister republic—our first ally, and our faithful preserver: and the duty which we owe to ourselves, and posterity, calls upon us to express our opinions respecting so threatening a prognosis. Whether the late measures of France have proceeded from an opinion, that our govern-

ment has disclosed a partial disposition towards her enemy, Great Britain; or whether they are produced by an imperious necessity, arising from our treaty with the latter country, it is a melancholy truth, that these measures have inflicted an unjustifiable annoyance upon our commerce; the extent of which can be only estimated, when stripped of exaggeration, and of individual aggressions, contrary to the will of that republic. This fact creates a conjecture, exhibiting to America a single alternative. To make an effort for the restoration of amity and good-will, through the medium of an envoy extraordinary, or to plunge into a war by an open declaration; or by a system of aggravation, provocative of an attack from France. Can infant America—the genius of peace inimical in interest to hostility with any nation—struggling, under debts and taxes, hesitate a moment which of the two to choose—war or negotiation? France our sister—France our defender has injured us; and if, on a similar conjuncture with Great Britain, negotiation restored friendship, is there not a hope, that the memory of past times, and the congeniality of political institution, would crown with success a similar effort, without sacrifices so expensive, as were upon that occasion required? Such a measure we therefore earnestly recommend. And it is our wish, that it be resorted to, upon principles as cordial and conciliatory as to remove every just cause of complaint. Let substantial neutrality be the basis of reconciliation. If France, by the operation of existing treaties, is exposed to the seizure of her goods in American bottoms by Britain, whilst those of Britain are protected against the seizure of France, let the inequality be removed. If Great Britain shall continue to withhold her assent, to the just and liberal principle, “That neutral bottoms shall protect enemies goods, let us either relax from that article in our treaty with France, so as to place both nations on the same ground; or withhold the advantages of our commerce from all nations indiscriminately, who will not accede to that principle. And let the list of articles declared contraband of war, be the same in both treaties. A refusal to receive our minister ought not to impede the experiment of an envoy extraordinary, as wounding the honour and dignity of America. Let despots retain the exclusive privilege of sacrificing thousands of lives and millions of pounds, at the shrine of pride; America will not exceed their folly, by immolating liberty also in honour of the same idol. She will reason calmly, and will see, that although the admission of a permanent minister in France, might possibly be thought inconsistent with the suspension of her minister here, yet that a temporary and occasional envoy, is invariably received and treated with, even in the time

of open war. We cannot omit to express our disapprobation of a practice, injurious to our commerce, and violating our neutral rights. It is that of ships of war watching the discharge of merchant vessels of nations inimical to theirs, in our own ports; and pursuing and capturing such vessels, to the injury of our trade, whilst availing themselves of the benefit of our harbours. Let every expedient to avoid war be resorted to. If all fail, they will yet be useful in producing union. May Heaven avert the fatal catastrophe of war: But the consolation of having done every thing in our power to avoid it, will inspire our country with fortitude, and we shall refer the controversy to the God of battles, with that assurance which the consciousness of a good cause, will never fail to beget.—A real, and not a feigned desire of reconciliation; a substantial neutrality, and not a covert design to unite us intimately and injuriously with any particular nation, can alone cement the energies of America. Finally, recollect that the European combination of kings and princes, was levelled at an elective republic—that the war which meditated its extinction still rages—that a direct proposition at the commencement of this war, to unite America in the royal coalition, would have been received with indignation, because its issue might obviously have been an extinction of elective republicanism here—and that by whatever means the same cause is generated, the effect will be the same.

Signed by the order of the meeting,

EDM. PENDLETON,

Senior citizen preseat.

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S T. P I E R R E,  
O N  
M A R R I A G E.

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WE must, undoubtedly, reckon, among the human proportions, that law so universal, and so wonderful, which produces males and females in equal numbers. Did chance prebide over the generation of the human race, as over our alliances, we should one year have an unmixed crop of male

children, and another, a race entirely female. Some nations would consist wholly of men, and others wholly of women; but all over the globe, the two sexes are born within the same space of time equal in number. A consonance so regular, clearly demonstrates, that a providence is continually watching over the affairs of mankind, notwithstanding the absurdity and disorder of human institutions. This may be considered as a standing testimony to the truth of our religion, which, likewise, limits Man to one Woman in marriage, and by this conformity to natural laws, peculiar to itself, seems alone to have emanated from the Author of Nature. It may fairly be concluded, on the contrary, that a religion which permits, or connives at, a plurality of wives, must be erroneous.

Ah! how little acquainted are they with the Laws of Nature, who, in the union of the two sexes, look for nothing farther than the pleasures of sense! They are only culling the flowers of life, without once tasting of it's fruit. The fair sex! this is the phrase of our men of pleasure; women are known to them under no other idea. But the sex is fair only to persons who have no other faculty except that of eye-sight. Besides this it is, to those who have a heart, the creative sex which, at the peril of life, carries man, for nine months, in the womb; and the cherishing sex, which suckles and tends him in infancy. It is the pious sex which conducts him to the altar while he is yet a child, and teaches him to draw in, with the milk of the breast, the love of a religion which the cruel policy of men would frequently render odious to him. It is the pacific sex, which sheds not the blood of a fellow-creature; the sympathizing sex, which ministers to the sick, and handles without hurting them.

To no purpose does Man pretend to boast of his power and his strength; if his robust hands are able to subdue iron and brass, those of the woman, more dextrous, and more usefully employed, can spin into threads the flax and the fleeces of the sheep. The one encounters gloomy care with the maxims of philosophy; the other banishes it by sportiveness and gaiety. The one opposes to external evils the force of his reason; the other, far happier, eludes them by the mobility of her's. If the man sometimes considers it as his glory to bid defiance to danger in the field of battle, the woman triumphs, in calmly meeting dangers more inevitable, and frequently more cruel, on her bed, and under the banners of pleasure. Thus they have been created to support together the ills of life, and to form, by their union, the most powerful of consonances, and the sweetest of contrasts.

The Author of Nature has given to each of us, in our own species, a natural friend, completely adapted to all the de-



mands of human life, capable of supplying all the affections of the heart, and all the restlessness of temperament. He says, from the beginning of the world: "It is not good that the man should be alone: I will make him an help meet for him;—and the Lord God made Woman, and brought her unto the Man†." Woman pleases all our senses by her form and by her graces. She has, in her character, every thing that can interest the heart of Man, and at every stage of human life. She merits, by the long and painful solitudes which she exercises over our infancy, our respect as a mother, and our gratitude as a nurse; afterward, as Man advances to youth, she attracts all his love as a mistress and in the maturity of manhood, all his tenderness as a wife, his confidence as a faithful steward, his protection, as being feeble; and, even in old age, she merits our highest consideration, as the source of posterity, and our intimacy, as a friend who has been the companion of our good and bad fortune through life. Her gaiety, nay, her very caprices, balance, at all seasons, the gravity, and the over-reflective constancy of Man, and acquire, reciprocally, a preponderancy over him.

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#### ANECDOTE OF POPE.

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POPE was one evening at Button's coffee-house, where he and a set of literati had got poring over a Latin manuscript, in which they found passages that none of them could comprehend. A young officer, who hearing their conference, begged that he might be permitted to look at the passage. "Oh," says Pope sarcastically, "by all means, Pray let the young gentleman look at it." Upon which the officer took up the manuscript, and, considering a while, said there only wanted a note of interrogation to make the whole intelligible: which was really the case. "And pray, Master," says Pope, with a sneer, "What is a note of interrogation?" replied the young fellow, with a look of great contempt, "it is a little crooked thing that asks questions."

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† Genesis, chap. ii. ver. 18, 22.

METHOD OF EXTRACTING A SPIRITOUS  
LIQUOR FROM CARROTS.

BY PROFESSOR FORSTER.

THE spirit extracted from carrots by the following method, which, we understand, was contrived by Mr. Foster, professor at Halle, is more pleasant than that which is commonly extracted from grain. The quantity is also proportionably greater; and considering that a piece of ground produces in general more carrots than any sort of grain, it is not improper to recommend this method of extracting spirits to the consideration of industrious distillers.

Let twenty pounds weight of clear carrots (*daucus carota* of Linnaeus) remain in a damp place for three days: then cut off the small filaments, or fibres, and the leaves. The roots are boiled in 216 quarts of spring water for three hours; during which they must be pressed or broken with a spoon, or spatula, so as to reduce them into a paste. The juice is then separated from the pulp; and having added some hops to it, it must be boiled for five hours longer; after which the liquor, whilst hot, must be poured into a tub; and when its heat is come down to 66 deg. of Fahrenheit's thermometer, six quarts of yeast are added to it.

In a temperature sufficiently warm, this liquor continues to ferment for about 47 hours, and it deposits the dregs when its heat is become lower than 58 deg.

Then you must warm upon the fire 48 quarts of juice of the same preparation, but such as has not yet undergone the fermentation, and must pour into the fermented liquor.

This addition raises the heat above the 66th degree, and the liquor begins to ferment anew. This second fermentation continues for 24 hours, after which the heat descends below 58 degrees; the dregs are precipitated again, and the liquor is then put in a cask.

This operation occasions a new fermentation, which lasts three days. During which time the laboratory should remain in a temperature between 44 deg. and 46 deg.

After all those fermentations, the liquor, being distilled,

will yield 200 quarts of spirit, which, being rectified, will furnish 48 quarts of burning spirit.

There is another advantage to be derived from this process, namely, the use of the leaves, and of the pulpy part, separated from the liquor after the first boiling, which is very good food for hogs or cattle.

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### METHOD OF CURING INJURIES AND DEFECTS IN TREES.

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BY THE SAME.

**T**AKE one bushel of fresh cow-dung, half a bushel of lime rubbish of old buildings (that from the ceilings of rooms is preferable); half a bushel of wood-ashes; and a sixteenth part of a bushel of pit, or river sand. The three last articles are to be sifted fine before they are mixed; then work them well together with a spade, and afterwards with a wooden beater, until the stuff is very smooth, like fine plaster used for the ceilings of rooms. The composition being thus made, care must be taken to prepare the tree properly for its application, by cutting away all the dead, decayed, and injured part, till you come to the fresh sound wood, leaving the surface of the wood and rounding off the edge of the bark with a draw-knife, or other instrument, perfectly smooth, which must be particularly attended to. Then lay on the plaster about one eighth of an inch thick, all over the part where the wood or bark has been so cut away, finishing off the edges as thin as possible. Then take a quantity of dry powder of wood-ashes, mixed with a sixth part of the same quantity of the ashes of burned bones; put it into a tin-box with holes in the top, and shake the powder on the surface of the plaster, till the whole is covered over with it, letting it remain for half an hour, to absorb the moisture; then apply more powder, rubbing it on gently with the hand, and repeating the application of the powder, till the whole plaster becomes a dry smooth surface. All trees.

cut down near the ground should have the surface made quite smooth, rounding it off in a small degree, as before mentioned; and the dry powder directed to be used afterwards should have an equal quantity of alabaster mixed with it, in order the better to resist the dripping of trees, and heavy rains. If any of the composition be left for a future occasion, it should be kept in a tub, or other vessel, and urine of any kind poured on it, so as to cover the surface; otherwise the atmosphere will greatly hurt the efficacy of the application. Where lime rubbish of old buildings cannot be easily got, take powdered chalk, or common lime, after having been slacked a month at least. As the growth of the tree will gradually affect the plaster, by raising up its edges next the bark, care should be taken, where that happens, to rub it over with the finger when occasion may require (which is best done when moistened by rain), that the plaster may be kept whole, to prevent the air and wet from penetrating into the wound.

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#### CURIOUS PARTICULARS RELATING TO THE ISLAND OF MALTA.

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**T**HE fortifications of Malta are indeed a most stupendous work. All the boasted catacombs of Rome and Naples are a trifle to the immense excavations that have been made in this little island. The ditches, of a vast size, are all cut out of the solid rock. These extend for a great many miles, and raise our astonishment, that so small a nation has ever been able to execute them. One side of the island is so completely fortified by nature, that there was nothing left for art.

The rock is of a great height, and absolutely perpendicular from the sea for several miles. On this side there are still the vestiges of several ancient roads, and the tracks of carriages worn deep in the rocks. These roads are now terminated by a precipice, with the sea beneath—and shew to a demonstration, that this island was in former ages of

a much larger size than it is at present ; but the convulsions that occasioned its diminution are probably much beyond the reach of any history or tradition.

It has often been observed, notwithstanding its very great distance from Mount *Ætna*, that this island has generally been more or less affected by its eruptions, and it is probable that on some of these occasions a part of it may have been shaken into the sea.

It is frequent for one half of Mount *Ætna* to be clearly discernible from Malta. The distance is reckoned nearly two hundred Italian miles. The inhabitants assert, that in great eruptions of that mountain, the whole island is illuminated ; and from the reflection of the water, there appears a great tract of fire in the sea all the way from Malta to Sicily. The thundering of the mountain is likewise distinctly heard. The two islands of Malta and Gozzo contain about a hundred and fifty thousand inhabitants ; the men are exceedingly robust and hardy, and frequently row ten or twelve hours without intermission, and without even appearing to be fatigued. The ships, galleys, galliots, and other vessels belonging to Malta, as well as the fortifications, are supplied with excellent artillery ; and the people have invented a kind of ordnance of their own, unknown to all the world besides.

The rocks are not only cut into fortifications, but likewise into artillery, being hollowed out in many places in the form of immense mortars.—The charge is said to be about a barrel of gunpowder, over which they place a large piece of wood, made exactly to fit the mouth of the chamber. On this they heap a great quantity of cannon balls, shells, and other deadly materials ; and when an enemy's ship approaches the harbour, they fire the whole in the air. It is pretended that this produces a very great effect, making a shower for two or three hundred yards round sufficient to sink any vessel whatever.



DESCRIPTION  
OF THE INHABITANTS OF HELL.

OF THOSE WHO OCCUPY THE SECOND APARTMENTS.†

From a French Work, entitled the Praise of Hell, written  
in the Year 1750.

**T**HIS class consists of the misers, persons devoted to HELL, and who, to get there, take pains almost incredible. For the pursuit of this design, they run to the extremities of the globe: to India, China, and Japan; to Malabar, Peru, Brasil, and Canada; even to the Anthropophagi, the feeders upon human flesh. With equal intrepidity, we see them braving the dreadfullest tempests, withstanding all the horrors of famine or contagion, the rage and the rapacity of corsairs and of pirates. They face, not only without trembling, but even with looks of happiness and transport, whatever earth, the sea, the elements, contain most dreadful and most formidable. Nay, death himself, to them has lost his terrors: and why? not surely from the hopes of gaining paradise. Alas! if that would cost them only a single penny to attain, they still would think it far too dear a purchase, and even grudge that little sum to buy it: and how indeed can it be well expected that they should go to that extravagance for God; they who refuse themselves their common needs, the indispensable necessities of life? Observe their food: the vilest and most common produce of the earth they hold too dear, too delicate for them. The blackest bread, which even a famish'd hound would hardly touch, they sparingly devour; the lumpid stream, (INDEED

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† Our Author declares upon his honor that **KINGS** and **BISHOPS** inhabit with the first apartments.

too good for them) is all their drink; nay, even they regret and weep at the consumption which they see made by others, as much almost as if it was at their expence.

An equal penury, the same miserable thrift appears in their cloathing, which is nothing but a pack of rags patched up and sewed together, to save the money which might clothe them decently. Their eyes, for ever open, and glew'd, as 'twere, to their treasure, which they keep ever fast in chests of iron, secured with triple locks; and which they never touch for fear of lessening; they sleep not a day or night for fear of being robbed. The time that other men employ in balmy sleep's refreshment, they pass in plotting and contriving a thousand tricks and stratagems, to ruin and undo their neighbour, either by exorbitant usury, or any other fraudulent design, whereby they may encrease their hoards. Do they fall sick, which scarce can fail to happen, considering the sneaking wretched lives they lead? You think, perhaps, they send for the physician, and seek for the assistance needful to them. Alas! you are much mistaken: there are two reasons why they scorn this help: first, it would cost them money, the loss of which is far more dreadful to them than the loss of life; and, secondly, because it would prolong their lives, and consequently retard their journey to the infernal regions, whither they burn with a desire to go with all the expedition possible.

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Who are the inhabitants of the third part of Hell.—A description of the Drunkards.

The next in rank to misers, are the drunkards; a race of mortals so very fond of HELL, that they think life too long which keeps them from it, and therefore take all methods in their power to shorten its continuance. Let us then for a moment convey ourselves invisible to one of the assemblies of these WINE AUTTS. It is well: we are among them: observe them seated round that spacious table: What is it they are come for? Is it to eat, that they have taken places? It is to taste the pleasure of a conversation, enlivened with a little wine? Good heavens! how ignorant you shew yourself; how little do you

know these people! Do you imagine that it was to think, that it was for conversation they came into the world? No, no; it was to drink; it was to swallow wine. Behold them with their glasses in their hands: glass after glass they empty, and that in such abundance, that they from time to time are forced to throw it up again. It may be, you imagine that they on this account quit the company. No; not at all; like dogs or swine, no sooner is their stomach emptied from the wine it had deluged in, than they again supply it with another charge, which meeting with the fate the former did, is replaced by a third; and so perpetually, whilst the night lasts, or day affords its light.

Now let us, if you please, take but a little view of the fine condition they have brought themselves into: not one of them has strength enough to stand; their knees sink under them; their staggering feet no longer can support them; their trembling hands refuse to do their office; their tongues, swelled in their mouths, are now unfit to form articulation, and only stammer forth imperfect sentences. Their mouths and throats enflamed and parched with heat, have lost their natural supplies of moisture. Their eyes grown dizzy, and almost extinct, no longer can distinguish objects, which in confusion seem to dance before them, and seem, as conscious of their owners folly, to scorn the guiding them. Their voices, stifled on one hand by these vapours the stomach is perpetually exhaling from wine already drank, and on the other by the fresh draughts of it which they incessantly are swallowing, can find no passage out, nor any longer form a sound.

In this sweet pickle, you, no doubt, conclude, that they will cause themselves each to be carried to his separate home, (for so far are they from being able to find their way to their own houses, there is not any one amongst them could scramble out the door, even of the very room you see them met in.) There, you will say, they may work off their wine in quiet and at ease. Reason, it is true, points out this wise advice, and speaks this language. But are these worthy imps of BACCHUS in a condition fit to hear that reason? Alas! they do not even hear themselves; can reason have effect with beings much more brutalized, than even beasts themselves; on men who fix it as their highest point of glory, to drown her in their wine? No;

they have lost her quite ; and therefore, far from thinking of retreating, they, on the contrary, think themselves but just set in, and now prepare for a more perfect course. Observe them now. To the great glasses with which they seemed already to have served themselves in such abundance, succeed a round of tankards, of a much larger size. Each takes one, fills it up, and quaffs it with his neighbour, and the company. To this they name the health, or to speak properer, the death of one another, and swallow it amain : to this another round succeeds ; another after that ; and so to five or six. Till by these feats, warmed to attempt still greater, they think these tankards, large as they are, too little. The most capacious bowl the town affords, must now be brought ; no sooner brought than filled ; no sooner filled than emptied at a breath : for that's the law these swine impose upon themselves, under the penalty of repetition.

But as they cannot every one get bowls, nor can they stay with patience, till it comes round to them, they drink, whilst they are waiting for its revolution, some out of their shoes, some out of their slippers, some out of their hats and caps, some out of their boots. Some take up monstrous pitchers, and drink them at a draught : some toss off funnels full, and some drink out of jordan. Some, lastly, cause themselves to be carried to the cellar, whither they have no power to go themselves, and lying down, with their mouths underneath the the tap of the wine barrels there guzzle away immeasurably.

Nature in the mean time, who cannot stand the attacks of so much violence, performs, on her part, all her usual functions : which make the filth of this polite assembly, a true Augæan stable, whose smell, (a thousand times more insupportable than any thing which that HELL, these wretches are by such debauches devoting themselves to, ever produced of nauseous or infectious) not even the strongest man, or the grossest constitution could endure to stay in. But let us hasten now to finish up this piece, which hitherto my pencil has only sketched imperfectly.

It is not enough these Bacchanalian heroes should drown themselves ; as you perceive they do, in wine, in order to arrive more quickly in that HELL, which they so warmly sigh for : but that they may obtain some image of it, which

in some degree may come near the truth, and give them a foretaste of those delights which there await them, they are going presently to swallow fire and smoke, which are the food and ordinary repasts of the inhabitants of that gloomy dwelling. Already do I see the waiters getting ready the apparatus for this new debauch. Behold the pipes, see next the chaffing dishes, and last behold tobacco on the table. Each takes his pipe, fills and sets fire to it, and seems to find fresh pleasure from sucking in long draughts of a most hateful smoke, whose horrid smell and pestilential taste, would poison, or drive away the very devils themselves. In short, the heavy mist formed by this black and ugly smook, fills and infects the room to a degree, that soon obliges those who are unaccustomed to it, to quit it, unless they like these drunkards we have seen, would disgorge all they have upon their stomachs.

It is true, they do, indeed, under pretence of a prevention to this effect, so common to tobacco, make use of a peculiar remedy : but it is a remedy a thousand times more pernicious than the disease. That is the use of spirituous liquors : those liquid and devouring flames, which will complete the burning up their stomach and intestines, already more than half consumed with drunkenness and debauchery. Hark ! they are calling for them now ! Now they are brought ! See with what gout they swallow in great draughts, a sample of those fires which shall devour them for everlasting. What relish they express : Hark ! now they smack their lips, as if they had been tasting the most delightful and most healthful liquors. Hear with what lavish praise they sound its commendations, as the most excellent restorative that human wit or understanding ever could discover. "This is, say they, the real *Aqua Vitæ*, the true divine cordial, the grand elixir. The more we drink, the better we shall be. DRINK THEN, AND NEVER SPARE IT.

In vain would you attempt to turn them from this wretched way of living, by representing to them the fatal and the horrible effects which are its consequences. Such as the ruin of their families, and the destruction of their constitutions, incurable and cruel maladies, such as the gout, the dropsy, the apoplexy, the palsy and consumption, the weakening of the nerves, the inflammation of the



bowels, and many more diseases as painful as they are inevitable from such debaucheries. No, this is preaching to the winds: true heroes as they are, true martyrs of Prince LUCIFER, they expose themselves intrepidly, nay, even with delight, to all the various mischiefs which attend them; and when they are attacked by them, endure them with the greatest resignation, as well out of the love they entertain for him, as from their earnestness not to lose that place which he has destined for them in his kingdom, and which they have obtained with so much justice.

(TO BE CONTINUED.)

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## FRAGMENTS,

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BY M. MERCIER.

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### CHAIR OF ST. PETER.

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**I**T is natural enough that several nations should have chosen the Sun as the object of their veneration and as the emblem of the divinity. Of all the objects which strike the eye no one is more resplendent: as well as all nature, it animates and enlivens our existence. Unquestionably the homage of antiquity was addressed to this luminary as the most distinguished object in the universe, conveying the sublimest idea of the divinity. It is very wrong surely to bestow the name of idolaters on the Magi, and Guebres; by means of great visible measures these philosophical priests raised the ideas of the people to the great invisible being, concealed behind that sun which each morning is sent to manifest his glory. If, in process of time, the religion of the Magi, disguised by covetous ministers under impenetrable mysteries, was clad beneath a thick and obscure veil, it was the consequence of an interested policy, totally independent of the first principle, which led to the adoration of the Supreme Being in the most beautiful of his works.

The religion of the Magi never produced the calamities which have encompassed and stained with blood **THE CHAIR OF ST. PETER**. Undoubtedly an emblem like this cannot be compared to that of the sun. Around this **CHAIR** we see bishops and popes, holding a crucifix in one hand, and a poniard in the other; and, guided by their example, men who profaned the name of Christians, and who sacrificed twelve millions of their fellow creatures in the new world, who sacrificed them I say, to the cross! Oh! **MOST HOLY RELIGION!** thou hast had most **EXECRABLE CHIEFS**. On the pretext of supporting your most sacred doctrine, they have endeavoured to lay the eternal foundation of their insatiable ambition, of their sordid avarice. John XI, John XII, John XVIII, Gregory VI, Boniface VIII, and Alexander VI, have filled the vatcan with sacrilege, poisoning, and incest. The voice of their successors has lighted up inquisitorial fires in every part of the world. Were ever massacres occasioned by the Elements of Euclid, by the problems and theorems of Archimedes, or by the morality of Socrates or of Marcus Aurelius? No.

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## AN E C D O T E

OF FILIPPO STROZZI.

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**B**EING concerned in a conspiracy against the house of Medici, 1538. He was taken prisoner, and put to the torture, which he bore with the greatest fortitude. Threatened, however, with the rack a second time, he stabbed himself, and before he died, wrote on one of the walls of his prison this line of Virgil.

*Exoriare aliquis, nostris ex ossibus ultor.*

This great man was so perfect a republican, that though he was very wealthy, and had great power in the state of Florence, as M. Requier tells us in his life, he would never permit himself to be called Monseigneur, saying always, " Je

ne suis, ni avocat, ni chevalier, mais Philippe, ne d'un com-  
 mercant. Je vous voulez donc m'avoir pour ami appelez  
 moi simplement, de mon nom, & ne me faites plus l'injure  
 de m'attribuer des tetres, car attribuant a l'ignorance le  
 premiere fois, se prendroit le second pour un trait de malice."  
 —" I am neither an advocate, nor a knight, but Phillip,  
 the son of a trader. If therefore you wish to have me for  
 your friend, call me by name only, and do not offend me by  
 giving me titles. The first time I attribute to your ignor-  
 ance; if you repeat it, I shall deem it an act of malice."

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### ORIGIN OF POWDERING THE HAIR.

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**T**HE ancients sometimes dyed it, and sometimes covered  
 it with gold dust. They knew nothing of powders.

The Christian fathers exclaim with great vehemence a-  
 gainst cosmetics, but do not say a word about powder. Fre-  
 quent descriptions are found in the older romances of fe-  
 male dress and ornament, but we do not find any mention  
 made of powder.

The old painters were minute in representing the fashions  
 of their times, but in the oldest pictures you see no pow-  
 der.

In Branture we read that Margaret de Valois had very  
 black hair, which she endeavoured to conceal or change by  
 various devices; had powder been then used, the remedy  
 would have been obvious. Powder was first introduced a-  
 mong the French, for we have no earlier account of this  
 custom than in the Journal of L'Etoile, who wrote in 1592.  
 He tells that in that year some nuns were seen in Paris with  
 their hair dressed and powdered.

Since his time it has gradually been gaining ground in Eu-  
 rope. The Turks alone reject it, whose turbans render it  
 unnecessary to use or ornament.

## DESCRIPTION OF THE INDIAN CROSSBEAK.

BY ATHAR ALI KHAN, OF DELHI.

THE little bird called Bayà in Hindî, Berbera in Sanscrit, Bábûi in the dialect of Bengal, Cibû in Persian, and Tenawwit in Arabic, from his remarkably pendent nest, is rather larger than a sparrow, with yellow-brown plumage, a yellowish head and feet, a light-coloured breast, and a conic beak, very thick in proportion to its body. This bird is exceedingly common in Hindoostan: he is astonishingly sensible, faithful, and docile, never voluntarily deserting the place where his young were hatched, but not averse, like most other birds, to the society of mankind, and easily taught to perch on the hand of his master. In a state of nature he generally builds his nest on the highest tree that he can find, especially on the palmyra, or on the Indian fig-tree, and he prefers that which happens to overhang a well or a rivulet: he makes it of grass, which he weaves like cloth, and shapes like a large bottle, suspending it firmly on the branches, but so as to rock with the wind, and placing it with its entrance downwards to secure it from birds of prey. His nest usually consists of two or three chambers; and it is the popular belief, that he lights them with fire-flies, which he catches alive at night, and confines with moist clay, or with cow-dung; that such flies are often found in his nest where peices of cow-dung are also stuck, is indubitable; but as their light could be of little use to him, it seems probable that he only feeds on them. He may be taught with ease to fetch a piece of paper, or any small thing that his master points out to him. It is an attested fact, that if a ring be dropped into a deep well, and a signal given to him, he will fly down with amazing celerity, catch the ring before it touches the water, and bring it up to his master with apparent exultation; and it is confidently asserted, that if a house or any other place be shown to him once or twice, he will carry a note thither immediately on a proper signal being made. One instance of his docility I can myself mention with confidence, hav-

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ing often been an eye-witness of it. The young Hindu women at Benares, and in other places, wear very thin plates of gold, called tica's, slightly fixed, by way of ornament, between their eye brows, and when they pass through the streets, it is not uncommon for the youthful libertines, who amuse themselves by training bayàs, to give them a signal, which they understand, and send them to pluck the pieces of gold from the foreheads of their mistresses, which they bring in triumph to the lovers. The bayà feeds naturally on grass-hoppers and other insects, but will subsist, when tame, on pulse macerated in water: his flesh is warm and drying, of easy digestion, and recommended in medical books, as a solvent of stone in the bladder or kidneys; but of that virtue there is no sufficient proof. The female lays many beautiful eggs resembling large pearls; the white of them, when they are boiled, is transparent, and the flavour of them is exquisitely delicate. When many bayà's are assembled on a high tree, they make a lively din, but it is rather chirping than singing: their want of musical talents is, however, amply supplied by their wonderful sagacity, in which they are not excelled by any feathered inhabitants of the forest.

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GOOD AND BAD.

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TWO friends who had not seen each other for a long while, met one day by accident.—How do you do, says one? “So so,” replied the other; and yet I was married since you and I were together.”—That is good news.—“Not very good, for it was my lot to chuse a termagant.”—It is a pity.—“I hardly think it so, for she brought me two thousand pounds.”—Well there is comfort.—“Not much, for with her fortune I purchased a quantity of sheep, and they are all dead of the rot.”—That is indeed distressing.—“Not so distressing as you may imagine, for by the sale of their skins, I got more than the sheep cost me.”—In that case you are indemnified.—“Alas, this was a dreadful misfortune!”—“Faith not so dreadful, for my termagant wife and my house were burnt together.



## BIOGRAPHICAL SKETCHES

## No. VI. OF AKBER, EMPEROR OF HINDOSTAN.

**A**KBER, emperor of Hindostan, the sixth in descent from Tamerlane, and contemporary of Queen Elizabeth of England was universally esteemed a great and good prince. He was also successful in war, having in his reign made several conquests, and reduced to obedience almost all the provinces of Hindostan which had revolted from his father, and predecessor, Hemajoon; and his political talents, together with his unremitting attention to the happiness of his subjects, are sufficiently apparent from the regulations which he established for every department of the empire. He was born at Amercote, A. D. 1542, was proclaimed emperor in 1556, and died at Agra in 1605, after a reign of 49 years and eight months. The history of this potentate has been written, with great elegance and precision, by the vizier Abul Fazel, under the title of 'Aycen Akbery, or, the Institutes of the emperor Akber.' — From Mr. Gladwin's excellent translation of this work, we have selected the following extraordinary account of the manner in which this truly good sovereign spent his time.

It is his majesty's constant endeavour (says our historian, who wrote this the 47th year of his sovereign's reign) to gain and secure the hearts of all men. Amid a thousand cares, and perplexing avocations, he suffers not his temper to be in any degree disturbed, but is always cheerful. He is ever striving to do that which may be most acceptable to the Deity, and employs his mind on profound abstracted speculations. From his thirst after wisdom, he is continually labouring to benefit by the knowledge of others, while he makes no account of his own sagacious administration. He listens to what every one hath to say, because it may happen that his heart may be enlightened by the communication of a just sentiment, or by the relation of a laudable action. But although a long period has elapsed in this practice, he has never met with a person whose judgment he could prefer to his own. Nay, the most expe-

rienced statesmen, on beholding this ornament of the throne, blush at their own insufficiency, and study anew the arts of government. Nevertheless, out of the abundance of his sagacity, he will not suffer himself to quit the paths of inquiry. Although he be surrounded with power and splendor, yet he never suffers himself to be led away by anger or wrath. Others employ story-tellers to lull them to sleep, but his majesty, on the contrary, listens to them to keep him awake. From the excess of his righteousness, he exercises on himself both inward and outward austerities; and pays some that regard to external forms, in order that those who are attached to established customs, may not have any cause for reproach. His life is an uninterrupted series of virtue and sound morality. God is a witness, that the wife of all ranks are unanimous in this declaration.

He never laughs at, nor ridicules any religion or sect. He never wastes his time, nor omits the performance of any duty; so that, through the blessings of his upright intentions, every action of his life may be considered as an adoration of the Deity. He is continually returning thanks unto Providence, and scrutinizing his own conduct. But he most especially so employs himself at the following stated times: at day-break, when the sun begins to diffuse his rays; at noon, when that grand illuminator of the universe shines in full resplendence; in the evening, when he disappears from the inhabitants of the earth; and again at midnight, when he recommences his ascent.

All these grand mysteries (continues our Hindoo author) are in honour of God; and if dark-minded ignorant people cannot comprehend their signification, who is to be blamed? Every one is sensible, that it is indispensably our duty to praise our benefactor, and consequently, it is incumbent on us to praise this diffuser of bounty, the fountain of light! And more especially behoveth it princes so to do, seeing that this sovereign of the heavens sheddeth his benign influence upon the monarchs of the earth. His majesty has also great veneration for fire in general, and for lamps; since they are to be accounted rays of the greater light.

He spends the whole day and night in the performance of his necessary avocations, excepting the small portion

required for sleep. He takes a little repose in the evening, and again for a short time in the morning. The greatest part of the night is employed in the transaction of business. To the royal privacy are then admitted philosophers and virtuous sofees, who seat themselves, and entertain his majesty with wise discourses. On these occasions his majesty fathoms the depth of knowledge, examines the value of ancient institutions; that the aged may stand corrected in their errors, and that the rising generation be provided with fit rules for governing their conduct. There are also present at these assemblies learned historians, who relate the annals of past times, just as the events occurred, without addition or diminution. A considerable part of the night is spent in hearing representations of the state of the empire, and giving orders for whatever is necessary to be done in every department. Three hours before day, there are introduced to the presence, musicians of all nations, who recreate the assembly with vocal and instrumental melody. But when it wants only about an hour of day, his majesty prefers silence, and employs himself at his devotions. Just before the appearance of day, people of all ranks are in waiting, and soon after day-break, are permitted to make the Koornish, a peculiar mode of salutation. Next the haram are admitted to pay their compliments. During this time various other affairs are transacted; and when those are finished, he retires to rest for a short time.

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#### ANECDOTE OF DR. FRANKLIN.

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AS Dr. Franklin was going up Ludgate-hill one day, with his spectacles on (as was his usual custom), he turned round to look at one of the print-shops: while in this situation a porter with a load brushed by him, which turned the Doctor quite round, exclaiming at the same time—"d—n your spectacles, Master." Upon which the Doctor, gravely pulling off his hat, replied, "I thank you my good friend; it is not the first time MY SPECTACLES HAVE SAVED MY EYES."

## A R C A D I A.

(CONTINUED FROM PAGE 384 OF VOL. I.)

WE sailed up the Seine for eight days together, during which all kept a profound silence. On the ninth, we arrived at a little town, built in the middle of an island. They here made me disembark on the opposite shore, on the right hand bank of the river, and they conducted me into a large hut, without windows, which was illuminated by torches of fir. They tied me to a stake, in the middle of the hut, and those young men, who watched over me night and day, armed with hatchets of flint, never ceased to dance around me, blowing, with all their strength, through the bulls horns and iron pipes. They accompanied this detestable music with these horrible words, which they sung in chorus.

"Oh, NIORDER! Oh, RIFLINDI! Oh, SVIDRER!  
 "Oh, HELA! Oh, HELA! God of carnage and of storms,  
 "we bring thee flesh. Receive the blood of this victim,  
 "of this child of death. Oh, NIORDER! Oh, RIFLIN-  
 "DI! Oh, SVIDRER! Oh, HELA! Oh, HELA!"

Whilst they pronounced these awful words, their eyes rolled about in their heads, and their mouths foamed. At length those fanatics, overwhelmed with fatigue, fell asleep, except one of them, who was called OMSI. This name, in the Celtic tongue, signifies beneficent. OMSI, moved with compassion, approached me: "Unfortunate young man," said he, "a cruel war has broken out between the nations of Great Britain and those of Gaul. The Britons pretend to be the masters of the sea which separates their island from us. We have already been defeated in two naval engagements with them. The College of the Druids of Chartres has determined, that human victims are necessary, to render MARS favourable, whose temple is just by this place. The Chief of the Druids, who has spies over all the Gauls, has discovered that the tempests

had cast you upon our coasts: he went himself to find you out. He is old and pitiless. He bears the name of two of our most formidable deities. He is called TOR-TIR. Repose thy confidence, then, in the Gods of thy own country, for those of Gaul demand thy blood!"

I was seized with such terror, that I was unable to make the least reply to OMST: I only thanked him, by an inclination of my head, and he immediately hastened from me, lest he should be perceived by any of his companions,

At that moment, I called to mind the reason which induced the Gauls, who had made me their slave, to hinder me from removing from their habitation; they were apprehensive that I might fall into the hands of the Druids; but I had not the power of escaping my cruel destiny. My destruction now appeared so inevitable in my own eyes, that I did not believe JUPITER himself was able to deliver me from the jaws of those tygers, who were thirsting for my blood. I recollected no more, oh, CEPHAS! what you have so frequently told me, That the Gods never abandon innocence. I did not even remember their having saved me from shipwreck. Present danger totally obliterates past deliverance from the mind. Sometimes, I imagined that they had preserved me from the waves, only to give me up to a death a thousand times more painful.

Nevertheless, I was addressing my supplication to JUPITER, and I enjoyed a kind of repose, in relying entirely on that Providence which governs the world, when, all of a sudden, the doors of the cottage opened, and a numerous company of priests entered, with TOR-TIR at their head, always bearing in his hand a branch of mistletoe from the oak. Immediately, the young barbarians who surrounded me awoke, and began their funeral songs and dances. TOR-TIR approached me; he placed upon my head a crown of the yew-tree, and a handful of the meal of beans; afterwards, he put a gag in my mouth, and having untied me from my stake- he fastened my hands behind my back. Then, all his retinue began to march to the sound of their doleful instruments, and two Druids, supporting me by the arms, conducted me to the place of sacrifice.



Here, TYRTEUS, perceiving that the spindle fell from the hands of CYANEA, and that she turned pale, said to her : " My daughter, it is time for you to go to rest, remember that you must rise to-morrow before the dawn, to go to Mount Lyceum, where you have to present, with your companions, the shepherd's offering on the altar of JUPITER." CYANEA, trembling all over, replied : " my father, every thing is ready against the festival of to-morrow. The wreaths of flowers, the wheaten cakes, the vessels of milks, are all prepared. But it is not late : the moon, as yet, has not illuminated the bottom of the valley, nor have the cocks yet crowed ; it is not midnight, Allow me, I entreat you, to stay here till the end of this story. My father, I am near you, and I shall apprehend no danger."

TYRTEUS looked at his daughter, with a smile ; and, having made an apology to AMASIS for interrupting him, entreated he would proceed.

We went out of the hut, replied AMASIS, in the middle of a dark night, by the smoky light of fir-torches. We traversed, at first, a vast field of stones ; we saw here and there, the skeletons of horses and of dogs, fixed upon stakes. From thence we arrived at the entrance of a large cavern, hollowed in the side of a rock all over white. The lumps of black clotted blood, which had been shed around, exhaled an infectious smell, and announced this to be the temple of MARS. In the interior of this frightful den, along the walls, were ranged human heads and bones ; and, in the middle of it, upon a piece of rock, a statue of iron reared itself to the summit of the cavern, representing the God MARS. It was so mis-shapen, that it had more resemblance to a block of rusty iron than to the God of war. We could distinguish, however, his club, set thick with piercing points, his gloves studded with the heads of nails, and his horrible girdle, on which was portrayed the image of death. At his feet was seated the King of the country, having around him the principal personages of his state. An immense crowd of people were collected within and without the cavern, who preserved a melancholy silence, impressed with respect, religion, and terror.

TOR-TIR, addressing himself to the whole assemblage, said to them ; " Oh King, and you ladies assembled for the

defence of the Gauls, do not believe that you ever can triumph over your enemies, without the assistance of the God of battles. Your losses have demonstrated what is the consequence of neglecting his awful worship. Blood offered up to the Gods, saves the effusion of that which mortals shed. The Gods ordain men to be born, only that they may die. Oh! how happy are you, that the selection of the victim has not fallen upon one of yourselves! Whilst I was considering, within myself, whose life among us would be acceptable to the Gods, and ready to offer up my own for the good of my country, NIORDER, the God of the Seas, appeared to me in the gloomy forests of Chartres: he was dripping all over with sea-water. He said to me, with a voice thundering like the tempest; I send to you, for the salvation of the Gauls, a stranger, without relations, and without friends. I myself dashed him upon the western shores. His blood will be acceptable to the Gods of the infernal regions. Thus spake NIORDER. NIORDER loves you, oh, ye children of PLUTO!"

(TO BE CONTINUED.)

TO THE EDITOR OF THE AMERICAN UNIVERSAL  
MAGAZINE.

SIR,

IT will probably be gratifying to the Friends of Humanity, and of the Freedom and Welfare of the Black People; to learn, that the PENNSYLVANIA SOCIETY, for the ABOLITION OF SLAVERY, have appointed the following Committees, not only to aid them in procuring their Freedom; but also to afford them such Advice and Information, as will tend to heighten their usefulness to the Community, (when free) and, also its advantages to themselves.

THE PENNSYLVANIA SOCIETY

FOR THE

ABOLITION OF SLAVERY, &c. &c.


Agreeably to a plan for improving the condition of the Free Blacks, have appointed a Committee of twenty-four

members to carry the said plan into execution; who have divided themselves into several Sub-Committees, as follows: viz.

*Committee of Inspection.*

Thomas Harrisson, 72, South-third-street.  
Joseph Budd, 4, North-front-street.  
John Woodside, 70, Mulberry-street.  
John Fling, 29, South-fourth-street.  
Joseph Clark, 12, North-fifth-street.  
William A. Stokes, 131, Chestnut-street.


Who shall superintend the morals, general conduct, and ordinary situation, of the free Blacks, and afford them advice and instruction, protection from wrongs, and other friendly offices.

 This Committee meets every other Second day evening, at the Friends meeting-house in Fourth-street.

*Committee of Guardians.*

Edward Garrigues, 39, Cherry-street.  
Jacob Johnson, 147, High-street.  
Joseph Price, 79, High-street.  
George Williams, 60, Mulberry-street.  
Sallows Shewell, 67, North-second-street.  
William Griffiths, 177, South-second-street.


Who shall place out children and young people with suitable persons, that they may (during a moderate apprenticeship or servitude) learn some trade or other business for subsistence.

 This Committee meets every other Third day evening, at the same place.

*Committee of Education.*

Ortniel Alsop, 57, North-Front-street.  
William Gibbons, 11, High-street.  
Joseph Sanson, 45, North-Front-street.  
George Ashbridge, 125, High-street.  
Daniel Thomas, 130, Mulberry-street.  
Samuel Garrigues, jun. 87, New-street.

Who shall superintend the school instruction of the children and youth of the Free Blacks, and preserve a regular record of their marriages, births and manumissions.

 This Committee meets every other Fourth day evening, at the same place.

## THE UNIVERSAL MAGAZINE.

### *Committee of Employ.*

Isaac T. Hopper, 113, South-second-street.

Joshua R. Smith, 111, North-fifth-street.


James Whiteall, 76, Chestnut-street.

Elijah Waring, 25, South-front-street.

Thomas Randall, 88, Spruce-street.

Emmor Kimber, 20, Pine-street.

Who shall endeavour to procure constant employment for those Free Blacks who are able to work.

 This Committee meets every Fifth day evening, at the same place.

N. B. The first meeting of the above-named sub-committees to be held on the 17th, 18th, 19th, and 20th of 4th (April) 1797.

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### ACTING COMMITTEE.

Abraham M. Garrigues, New-street, near Third-street.

Samuel Beetle, No. 14, South-third-street.

John B. Ackley, 103, North-front-street.


Gilbert Gaw, South-second, between Shippen and South-street.

Richard Lee, 4, Chestnut-street.

Samuel Jones,

THOMAS HARRISON, Sec'ry.

No. 72, South Third-street.

 This Committee meets every Fourth day evening, at the African School Room in Willings' Alley.

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## POETICAL EFFUSIONS.

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FOR THE AMERICAN UNIVERSAL MAGAZINE.

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### AN ADDRESS

DELIVERED BY MISS ———, TO HER SCHOOL-MATES.

(Written by JAMES O'NEAL, teacher of young ladies.)

---

SEE baleful ignorance direct her flight,  
 To the dark regions of primeval night!  
 Abash'd and aw'd the gorgon monster flies,  
 And females view the flight with 'rapt surprise.  
 Triumphant knowledge pours the lucid ray,  
 And rising females hail the halcyon day;  
 The day,—when tyrant custom meets her doom,  
 And mental darkness verges to the tomb!—  
 Unite my sisters in impassioned praise,  
 With hallow'd lips the votive plaudits raise  
 To those who greatly daring plead our cause,  
 Annulling fatal, arbitrary, laws:  
 For lo! imperious despots, now confess,  
 The rights inherent that our sex possess;  
 Our claims recogniz'd, knowledge waves her wand,  
 And joys innoxious bless the happy land!—  
 Illum'd by all-pervading mental light,  
 Created worlds alone can bound the sight,  
 In distant realms we trace almighty sway,  
 Through frigid climes remote from cheering day:  
 Or view the torrid zone, where ardent rays,  
 Descend intense in one unclouded blaze!  
 By virtue, truth, and vernal science crown'd,  
 Gay hope, and smiling peace, encircle round!  
 Unceasing sunshine gilds the varying hour,  
 Far from the sway of bold tyrannic pow'r;  
 Remov'd from noisome damps in prison'd cells,  
 Where pride untaught, and rigid virtue dwells;  
 Where fluent grief distils in liquid streams,  
 With broken sighs, and interrupted dreams:  
 Where pale devotion tells the tale of grief,  
 Nor dares to hope, or supplicate relief:  
 Where females sadly musing sit and weep,



In dumb-despair, and mournful vigils keep.  
 There glim'ring tapers cast a mournful light,  
 And deeper horror veils the shade of night,  
 Whilst haggard cheeks, and pallid hands declare,  
 Distress and anguish reign triumphant **THERE!**  
 Avert your eyes to oriental climes,  
 Detested regions of consummate crimes,  
 Where nerv'd with steel, unfeeling despots rave,  
 In crimson robes, destructive to the slave!  
 There (indignation rises at the thought,)  
 Our sex are unrefin'd, enslav'd, untaught,  
 Oblivious ignorance their wretched doom,  
 And tenfold darkness all beyond the tomb!  
 Bless'd with the means shall indolence prevail,  
 Or syren fashion spread the purple sail,  
 Engross our hearts by tinsel and parade,  
 Or shroud our reason in impervious shade!  
 For trifles light as air, can we dispense  
 With scientific joy and common sense?  
 Reject the boon divine, unerring truth,  
 And barter wisdom for the toys of youth?  
 Forbid it virtue! ingrates shall we prove,  
 Reverse the precious gifts of sacred love,  
 Annul the mandate, the divine decree,  
 "To study nature, and the Deity."

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### ODE ON SEEING A NEGRO FUNERAL.

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**MAHALI** dies! o'er yonder plain  
 His bier is borne: the sable train  
 By youthful virgins led:  
 Daughters of injur'd Africk, say,  
 Why raise ye thus th' heroic lay,  
 Why triumph o'er the dead?

No tear bedews their fixed eye;  
 'Tis now the hero lives, they cry;—  
 Releas'd from slav'ry's chain:  
 Beyond the billowy surge he flies,  
 And joyful views his native skies  
 And long lost bowers again.

On Korómantyn's palmy soil  
Heroick deeds and martial toil,  
Shall fill each glorious day;  
Love, fond and faithful, crown thy nights,  
And bliss unbought, unmix'd delights,  
Past cruel wrongs repay.

Nor lordly pride's stern avarice there,  
Alone shall nature's bounties share;  
To all her children free.—  
For thee, the dulcet Reed shall spring,  
His balmy bowl the Coco bring,  
Th' Anana bloom for thee.

The thunder, hark! 'Tis Africk's God,  
He 'wakes, he lifts th' avenging rod,  
And speeds th' impatient hours:  
From Niger's golden stream he calls;  
Fair freedom comes,—oppression falls;  
And vengeance yet is ours!

Now, christian, now, in wild dismay,  
Of Africk's proud revenge the prey,  
Go roam th' affrighted wood;—  
Transform'd to tigers fierce and fell,  
Thy race shall prowl with savage yell,  
And glut their rage for blood!

But soft,—beneath yon tam'rind shade,  
Now let the hero's limbs be laid;  
Sweet slumbers bless the brave:  
There shall the breezes shed perfume,  
Nor livid light'nings blast the bloom  
That decks MAHALI's grave.

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ON M. DE LA FAYETTE.

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**M**OURN, Victim of Oppression, mourn,  
Thy griefs, tho' great, must still be borne,  
The base, the vicious, are thy foes:  
In vain the virtuous few oppose,  
In vain they brave the sneer of scorn—  
Mourn victim of oppression, mourn!

The dreary Olmutz' mournful gloom,  
 The horrors of its living tomb;  
 The glimm'ring lamp fix'd to the wall,  
 The dripping damps which constant fall!  
 All these and more, must yet be borne—  
 Mourn, victim of oppression, mourn!

The galling chain, the shiv'ring floor,  
 The long-us'd straw spread thinly o'er,  
 The waiting limbs which know no ease,  
 The pang that speaks the heart's disease!  
 All these, and more, must yet be borne—  
 Mourn, victim of oppression, mourn!

Thy wife torn from thy bleeding side,  
 Thy children's soothing charms deny'd,  
 The cutting thought that each may share  
 Those sufferings scarce thyself can bear!  
 All these, and more, must yet be borne—  
 Mourn, victim of oppression, mourn!

The insult of the vulgar mind,  
 The last farewell—to all mankind!—  
 The sob which suffocates the brave,  
 The silent death—the unknown grave!  
 All this, by thee, must yet be borne—  
 Mourn! victim of oppression, mourn!

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*For the American Universal Magazine.*

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### L I N E S,

ON SEEING A FADED ROSE IN A YOUNG LADY'S  
 BOSOM.

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**I**N vain my Lucy, do you strive  
 To keep the fading rose alive  
 With nature for your foe  
 To Phœbus' rays the fragrant flower,  
 Alone can own it's vivid hour,  
 And not to hills of snow.